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AMERICAN Missionary Register.

VOL. V.

MARCH, 1824.

No. 3.

Biography.

OBITUARY OF MRS. VAUGHAN,

(WIFE OF MR. P. VAUGHAN, CHURCH MISSIONARY SCHOOLMASTER AT FREETOWN)
WHO DIED JUNE 25, 1823, AGED 23 YEARS.

[From the London Missionary Register.]

The death of Mrs. Vaughan was mentioned in our last Number. She survived a fortnight from her first attack. Her afflicted Husband has sent home an account of her illness and death, the chief parts of which we here lay before our Readers. A greater triumph of faith has been rarely witnessed on a dying bed.

June 11, 1823.—My dear Wife complained of sharp pains in her limbs: toward night, she was seized with violent vomiting; which decreased in a few hours, and severe fever ensued. Dr. Barry, who came immediately on being sent for, succeeded in removing the fever and vomiting.

June 12.—Mrs. Vaughan was, by the mercy of God, much better this morning, and sat up a few hours. Her mind appears to be very happy.

June 13.—The mercies of my God are very great: I enjoy good health, and my Wife is much better. Though very weak in body, she appears to have much strength of soul. She expresses a conviction that the Lord is preparing her for some greater affliction; but prays that she may be faithful unto death.

June 14.—My dear Wife is but a little better this morning. I sometimes think, from her heavenly-mindedness, that she is too happy to live in this world long. She observed, on one occasion, "Let us talk more

about the things of eternity, for all things below will soon fade away. I often lament that we set our affections so little on things above, and am quite sure that we should not do so; for we know not how soon we shall be called upon to leave them." About seven in the evening, she became much worse; but said, "I do not like to complain, for I am much better than I deserve. I think it a great mercy to be out of hell; but a greater to have an interest in Jesus, my only Saviour." On being asked how she bore her affliction, she said much better than she had expected. She had never been afflicted before, and therefore was afraid she should be very impatient; but she found the Lord to be very gracious, and His promises wonderfully fulfilled towards her; therefore she dared not repine.

June 15, Sunday.—Mrs. Vaughan is still suffering from weakness. Among other remarks to-day, she said—"I feel thankful that God has, by His Holy Spirit, raised us up with Christ;

and that He has latterly enabled me to see more clearly that *Vanity*, *Vanity* is stamped upon all created things, and that they are all *vexation of spirit*. Nothing can do us good, or bring glory to God, that does not lead us to a crucified Saviour: neither shall we profit in our actions or conversation, if all does not centre in Christ crucified: but I have great reason to lament and mourn over the coldness and deadness of my evil heart. Jesus crucified is the Christian's great theme in this world, and redeeming love will be his everlasting song in the world to come. Ah! this is a song that even angels will not be able to sing."

June 16.—About eleven o'clock last night, my dear Wife appeared much worse, and I had but little expectation that she would survive till morning. She urged me to write to her relatives, and inform them that she was very happy: remarking, "My time is in the Lord's hands: I leave the issue with Him, because I know that He will do all things well. I have no fear of death, because Jesus hath taken away the sting; and death will give me more than was in Eden lost. Death is victory! Death is the deliverer who rescues man! Death is the crown of life, and the lattice letting in eternal day. I have no desire to live: but, O Jesus! as long as I live, I'll live to Thee!" quoting from Young—

Were death denied, poor man would live in vain;
Were death denied, poor man would live a fool.
Heav'n wept, that man may smile;
Heav'n bled, that man may never die.

Toward daylight she became somewhat better, and appeared very composed. Seeing me weeping, she said, "Come hither, my dear: don't grieve for me, for I am very happy: and why should you be otherwise? I am not afraid, for I know that the death of a Saint, even as vile and unworthy a one as I am, is precious in the sight of God. I am the Lord's, whether

living or dying: I shall not only be preserved in and through life, but in death and judgment. It rejoices me to know that Jesus is gone before to prepare a place, not only for me, but for you, and all who love His appearing: we shall be kept, therefore, by His power, till we are brought to His everlasting glory."

June 17, 1823.—I inquired if she would not wish to return to her native climate, as more healthy than that of Africa. She replied, "O no! by no means! for it is for Christ's sake that I am come here, and I only lament that I am not enabled to do more for the good of souls. I know it is He, who has brought me hither; therefore He will give me health, strength, and life to do what He has appointed for me to do in Africa, and I have nothing else to desire; nor do I fear any thing, because my God lives and reigns here, the same as He does in England." I asked whether she were not sorry that she came hither: "Why should I be sorry," said she, "when I believe I have done the will of God?"

June 19.—My Wife's health appears to be fast improving. On my remarking that the Lord was very gracious in restoring her health, she said, "Yes, He is; but He would be still more so in taking me out of this world, if my work is at an end: it does appear to me to be so, and, if so, *Make haste, my Beloved, to fetch me away, and be thou like to a roe or to a young hart on the mountains of spices*. But it is very mysterious that so many of those who came out, with an express desire to do good to the souls of the injured sons and daughters of Africa, have been taken away in so short a time: however, the work of the Lord is not carried on by might nor by power, but by His Spirit: it will still go on; and we know that He can work even without means. I often feel much for my dear children in the Schools; and though I

cannot convert their souls, yet I will continue to pray for their salvation. Who can tell, but the Lord may have made use of such an unworthy servant as I am, as the means of bringing them to Jesus, though he has not allowed me to see it?" Several of the Brethren having sent to inquire after her health, she said, "I wonder that they should trouble themselves so much about such an unworthy Sister, though I trust an affectionate one: do give my kindest love to them all, and tell them how grateful I feel for their kindness: indeed they have always been exceedingly kind to us since we have been here."

June 20.—My dear Wife has been better this day than since the commencement of her indisposition. She has talked very much on the propagation of the Gospel, and said, "It is no wonder that we feel so little love for the souls around us, and so little real desire for their salvation, when our love to the Saviour is so cold." She was much edified by Baxter's *Saints' Rest*: next to her Bible, this was always her favourite book. She found it much blessed to her soul whenever she read it. As she was seldom able to sit up so late as the time of family prayer, it was, by her wish, held in her bed-room. On these occasions she would often say, "One would think that the Hymns and Chapters which you read were selected on my account: but I know that is not the case, because they come in the regular order. The Second Epistle to the Corinthians, which you began to read a few nights ago, I have been led to view in quite a different light to what I did before." Having read the Hymn, "Come, thou Fount of every blessing," she remarked, "That expresses the very sentiments of my heart: Oh! let us say it over once more"—which being done, she added, "I can always think on that Hymn with great delight."

June 21, 1823, Saturday—My dear

Wife is much worse to-day; and her affections appear to be daily fixing more and more on things above. When the clock struck seven, she said, "Now, you know, is the appointed time for our Missionary Prayer Meeting; therefore do not let my sickness prevent it, for it will not be too much for me." After reading the Scriptures and Hymns, and conversing and praying together for our usual time, she observed, "This has been a time of refreshing from the presence of the Lord. I find that promise fulfilled toward me—*They that wait upon the Lord shall renew their strength.* It is a pleasing thought, that, most probably, many of our Christian friends have been engaged in the same holy devotion, and particularly those who meet at Salisbury Square for the same express purpose that has engaged our attention. Mr. Ward very beautifully says, 'It is Prayer, that moves the hand, that moves the world;' and I do hope that our various Meetings will not be in vain. Though we cannot meet in body, we can in spirit, at the Throne of grace. I now appear to feel a greater desire than ever for the ingathering of Zion; and I do hope that the time is not far distant when every one of God's promises shall be fulfilled. Oh what a joyful time will that be, when we shall all meet to part no more!" I inquired if she did not repent coming to assist in hastening that glorious time: "Repent! Oh no! how can I? Neither have I repented of one single step that ever I took toward coming hither; neither should I, if I knew that I should die to-night: because I sought for my God's direction (and had I not done so, I should have suffered for my neglect,) and I firmly believe I had it, both by the teaching of His Spirit and the leadings of His Providence; and as I trust that my motives arose from the constraining love of Jesus, I have nothing to fear or to

repent of, though I have great reason to lament over my unworthiness and barrenness. I rather rejoice at the thought, that I am counted worthy to suffer for Christ's sake; and glory in the idea that I shall die in His service. I have always found His promises fulfilled toward me. I asked for His presence, and I have and shall have it; and as He has *delivered me in six troubles*, He will not forsake me in the *seventh*."

On the 24th the pains of child-birth came on, and great hopes were entertained that she would do well. In her extremity, she called for her husband, and gave him this affectionate charge:—

Though I am not able to talk much to you, yet be sure you pray for me, that I may be submissive and quite resigned to the will of God. I leave the issue entirely in His hands: but I rejoice in the thought, that, if I suffer with Christ here, I shall be glorified with Him hereafter; for these light afflictions, which are but for a moment, work out for me a far more exceeding and eternal weight of glory; therefore, my Love, make yourself quite happy, for I am so.

The next day, the 25th, she was delivered of a still-born child; and after manifesting throughout the day the gracious support that was afforded to her departing spirit, closed her eyes for ever on the world soon after nine o'clock in the evening. We extract, from Mr. Vaughan's narrative, the most striking parts of her conversation.

About twelve o'clock, she said to me, "I do not think there can be any expectation of my living long. Well! I am quite resigned to God's will. Jesus is far more precious than ever I felt Him before. I do feel a great desire to go to Him. I do hope I shall soon go. "Jesus! let me to Thy bosom fly!" Oh, I never felt so exceedingly happy before! Jesus is my all and in all!"

I told her that the Medical Men still entertained hopes of her recovery. "Oh!" said she, "I am sorry to hear that; but, O Lord, pardon my impatience; but I have no desire to recover, or even to live long. Don't

grieve for me. Jesus is my Prophet, Priest, and King: therefore I have nothing to fear; no, not Death itself, for he is no longer the King of Terrors but a Messenger of Peace."

About four o'clock, while in conversation with her, I discovered that my dearest Wife was dying; and was obliged to quit the room, to give vent to my feelings. Before I could speak, on my return, she said, "Why do you grieve so?"—and, clasping her arms round my neck, added, "I am very happy, though I now know that I am dying. I have no fear. I feel Jesus very precious; you should, therefore, rather rejoice with me that I am going from a world of wickedness to one of happiness. Thanks be to God who giveth us the victory through our Lord Jesus Christ. I feel more happy than words can express." I asked, "Do you think the Saviour will be with you as you pass through this dark valley?" She replied, "I know He will; for *the Lord is my Shepherd*," repeating the whole Psalm, and then adding, "The last clause is the crowning mercy of all!" "Well," I said, "The Lord has heard your prayer, and has nearly granted you your heart's desire, for you now really are dying." "Yes," she replied. "I am: thank God! I am."

I then asked many questions respecting her confidence in her God and Saviour. There did not appear to be a single doubt or fear on her mind as to her future happiness. She said that the Tempter would, at times, endeavour to harass her; "but I know," she added, "in whom I have believed; and I know that the Eternal God is my refuge, and underneath me are His everlasting arms. Nothing can separate me from the love of Christ. He will never leave me nor forsake me! Oh, when shall I die to vanity, pain, death? When shall I die? When shall I live for ever?"

Some time afterward she cried out,

referring to the beginning of the Third Chapter to the Colossians—"There is my security—there is my hope! and had I no other promise than that, it would cheer and comfort me. How great is my security!—for I know that my life is hid with Christ in God!"

I asked her if she would wish to make any alteration in the arrangements on which we had before agreed: "No," she said, "I am happy to think that I have now nothing to do, but, like Moses, to go up into the mount, leave the world behind me, gently close my eyes, and fall asleep in my Redeemer, who I know liveth and whom I long to see." I asked her if she felt much pain or inward conflict: She said, "No: thank God, I am free from both." I asked if she had any thing more that she wished me to say to any one. "Yes," she replied: "give my dying love to my Mother, Sisters, and all my friends, in Africa, in Hereford, and

in London. Tell them all to trust more simply to Jesus, for they will find Him faithful. . . . He will change this vile body, that it may be like unto His glorious body. . . . Oh, how glorious! My life is hid with Christ in God, and when Christ who is my life shall appear, I shall appear with Him in glory."

About an hour before she departed, she embraced me, and said, "I shall soon bid you a short farewell, but we shall meet again. May God ever bless you!—oh, how long, Jesus!—I long to go!—Comfort my dearest Husband!"—She then pressed me to her, kissed me, and said, "I am nearly in Heaven!—Farewell!—and may God ever bless you, my dearest, dearest love!"

After this heart-rending farewell, she fell into a composed sleep—but never opened her eyes again, nor even moved—but thus sweetly fell asleep in Jesus, without a struggle or a groan!

The supports and consolations of Faith, so abundantly vouchsafed to this Christian Woman, should encourage all who labour and suffer according to the will of God to cherish her dying counsel, and to trust with filial simplicity in their God and Saviour. May He graciously endue all His servants among the Heathen with like Faith and Love!

Reports of Societies.

LONDON MISSIONARY SOCIETY.

TWENTY-NINTH REPORT.

Labourers sent out during the Year.

During the past year, the following Missionaries have proceeded, or are about to proceed, to the Stations respectively affixed to their names:—

James Massie appointed to Madras.
 William Crow . . . Quilon.
 Thomas Dexter . . . Trinidad.
 Mr. Peter Wright, Missionary Ar-

tisan, appointed to labour at some one of the Stations in South Africa, where his services may be wanted.

Receipts and Payments of the Year.

	Receipts.	l.	s.	d.
Contributions	- - -	29,349	10	2
Dividends	- - -	1,197	1	3
Legacies	- - -	720	0	0
Total	-	31,266	11	11

	Payments	l.	s.	d.
Missions - - - - -		27,030	12	3
Students - - - - -		1,218	2	11
Missionary Families - - - - -		977	0	0
Publications - - - - -		1,377	19	4
Charges of Management - - - - -		2,584	4	11
Total - - - - -		33,187	19	5

This Expenditure on account of Missions consisted of the following sums :—

	l.	s.	d.
Continent of Europe - - - - -	270	0	0
South Africa - - - - -	3085	12	6
Mauritius - - - - -	270	12	4
Madagascar - - - - -	743	3	8
Malta and Zante - - - - -	756	8	8
Siberia - - - - -	920	12	8
China and Malacca - - - - -	2975	17	4
Sincapore - - - - -	707	5	4
Pulo Penang - - - - -	1267	0	0
India within the Ganges - - - - -	7658	9	11
Java - - - - -	1147	13	5
Amboyna - - - - -	91	0	0
South-Sea Islands - - - - -	5504	10	9
Guiam and Trinidad - - - - -	1631	0	8
	27,030	12	3

Publications.

6,050 Report and List for 1822.
 14,697 Abstract of Ditto.
 5,283 Sermons, Ann. Meeting, 1822.
 23,550 Quarto Chronicle, 23—26.
 215,600 Quarto Sketches, 17—20.
 14,695 Monthly Chronicle.
 22,650 Addresses.

Want of Missionaries.

With deep concern this assembly has heard, that the ravages of death, during the past year, have been suffered, to an extent unprecedented, to thin the ranks of our Missionaries in the East: we must all feel solicitous, that this extensive desolation should, as far as possible, be repaired. In the South Seas, several of the Senior Brethren are beginning to sink under the infirmities of increasing years; and it is highly necessary that successors should be provided, to carry on the work which they have so happily commenced. This consideration, connected with the probable removal of Mr. Ellis to the Sandwich Islands, and the loud calls from various other Islands of the Pacific where no Missionaries have been hitherto stationed, has determined the Directors to send out a considerable reinforce-

ment to that quarter. Nor must we omit to state, that, from other remote parts of the world, more or less destitute of the means of Christian Instruction, the Society is, from time to time, receiving applications for Missionaries, with which it would be often highly desirable to comply.

BAPTIST MISSIONARY SOCIETY.

ANNUAL REPORT FOR 1823.

Receipts of the Year.

	l.	s.	d.	l.	s.	d.
Missions:—						
Contributions - - - - -	10,212	19	8			
Legacies - - - - -	932	1	7			
Publications - - - - -	40	7	6			
				11,185	8	9
Translations:—						
Contributions - - - - -	2318	13	1			
Legacy - - - - -	133	4	5			
				2451	17	6
Schools - - - - -				232	19	1
Female Education - - - - -				389	1	5
Donation, for the establishment of a Native School, to be called "The Whitchurch Family School" - - - - -				500	0	0
Total - - - - -				14,759	6	7

The Edinburgh Bible Society contributed 500*l.*, and the Netherlands Auxiliary Society 200*l.* The Benefaction for the Whitchurch School was given by the Family of the late John Whitchurch, Esq., of Salisbury, for the purpose of encouraging Native Education in India.

The British and Foreign Bible Society granted 3000*l.* to the Serampore Translations; independently of the sum of 500*l.* which the Missionaries may have to claim, by a regulation of the Society, for each New Translation.

Payments of the Year.

	l.	s.	d.
Serampore Translations - - - - -	2606	10	7
Continental India - - - - -	4284	6	6
Ceylon - - - - -	640	0	0
Sumatra - - - - -	1679	2	1
Java - - - - -	242	13	6
Honduras - - - - -	185	3	6
Jamaica - - - - -	527	4	2
Students - - - - -	334	16	10
Widows and Orphans - - - - -	172	6	6
Paper and Printing - - - - -	561	13	8
Investment for "The Whitchurch Family School" - - - - -	500	0	0
Sundry Expenses - - - - -	1559	2	6
Total - - - - -	12,222	13	10

Increased means required.

After enumerating various sources of the Society's Income, the Committee remark—

In noticing these proofs of zealous attachment to the great cause which the Society aims to support, the Committee discharge, most willingly, a debt of gratitude to those by whom they have been so liberally assisted; but they feel, at the same time, that the effectual aid, which has hitherto been rendered, imposes upon them fresh obligations unremittingly to prosecute the work confided to their hands. That discretion should be exercised in proportioning the exertions made to the probable recourses of the Society, is a principle which all will admit, and on which the Committee have not ceased to act; but narrow must be the conceptions and languid the charity of that heart, which could be satisfied with the sphere already occupied by the Society, or the funds as yet placed at its disposal. That sphere must be enlarged—those funds must be augmented; and, under the Divine Blessing, we look to that spirit of Christian Love, which has been so happily displayed in rolling away our oppressive burden, as an effectual means of accomplishing both.



CHRISTIAN KNOWLEDGE SOCIETY.

REPORT FOR 1822-3.

Progress of the Society.

Notwithstanding the pressure of the times, the number of Subscribing Members is materially increased; above 15,000 names now appear upon the list, of which 743 have been added since October, 1822. The Receipts and Disbursements have been larger than in any former year, and a proportionate increase will be found in the circulation of religious Books.

Public Sale of Books and Tracts.

The Special Committee, appointed to superintend the general Sale at the Shop in Fleet-Street, of the Society's publications, report—

In addition to six well-known Tracts on the Evidences of Christianity, which were placed long ago on the Society's Catalogue, 34 New Tracts on the same subject were procured and published by the Committee; and 943,300 copies of these Books and Tracts were printed. The greater part of this stock, viz. 677,491 Books and Tracts, has been circulated through the country. The surplus 265,809 remains in the Society's stores.

But the issue of Books by the Special Committee has not been confined to Anti-infidel Publications: 1015 Bibles (exclusive of the Society's Family Bible) 757 Testaments, 1451 Prayer Books, and 113,116 Tracts have been disposed of at cost price from the Shop in Fleet-Street; and a considerable supply of the same articles is still in hand.

The total number of Books and Tracts issued by the Committee, since its appointment, is 798,201; and the stock undisposed of exceeds 300,000. The money remaining at the disposal of the Committee will be more than sufficient to defray the expenses of the shop in Fleet-Street, during the time that the Society has resolved to continue it; and will enable the Committee to make an adequate trial of the plan for selling the Holy Scriptures, the Liturgy, and and other Books on the Society's Catalogue, to the public at reduced prices.

Monument to the late Bishop of Calcutta.

In reference to some Resolutions passed by the Board on receiving the intelligence of the death of Bishop Middleton, it is stated—

It is proposed that a Monument

should be erected to his memory in St. Paul's Cathedral, that the expense should be defrayed by Members of the Society, and that the contribution of each Member should be limited to the amount of his annual subscription to the Society. It was imagined, that, if the subscription were unlimited, such large contributions would be made by some opulent and zealous friends, as might prevent others from testifying their feeling on this occasion; while, from the general estimation in which Bishop Middleton was held, there could be no doubt that an ample sum would soon be raised by the limited subscription, and at the same time none would be excluded from participating in the work.

The Members of the Society for the Propagation of the Gospel in Foreign Parts were afterward associated in this plan.

A List of Subscriptions to this object is given, amounting to 821*l.* 9*s.* contributed by 568 Subscribers.

Founding of Five Scholarships in Bishop's College, Calcutta.

Of the Resolutions just quoted, it is further said—

The most important matter which these resolutions embrace, arises from a suggestion of the late Bishop of Calcutta, in his last letter to the Society, relative to the foundation of Five Scholarships in Bishop's College at Calcutta. In order to mark their entire concurrence in the wisdom of such a measure, and their affectionate veneration for the Bishop's memory, the Board resolved to place the sum of 6000*l.* at the disposal of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, for the purpose of endowing Five Scholarships, to be called "Bishop Middleton's Scholarships;" and of affording a Salary for a Tamul Teacher in the College.

State of the Funds.

	Receipts.	l.	s.	d.
Benefactions	- - - -	5,318	1	10
Annual Subscriptions	- - - -	11,528	18	5
Legacies	- - - -	3750	0	0
	Duty	505	18	9
		<hr/>		
		8,244	1	5
Dividends on Stock, &c.	- - - -	7,950	3	7
War Office, for Troops, &c.	- - - -	182	11	9
		<hr/>		
		28,263	16	10
On Account of Books	- - - -	24,666	7	7
Discount from Booksellers	- - - -	4961	1	7
		<hr/>		
		l. 54,891	6	0

Payments.

Books sent to Members—				
Members' part	- 25,251	12	3	
Society's part	- 14,910	11	5	
		<hr/>		
		39,862	4	1
Books and Papers, gratuitously distributed, including Reports	- - - -	1,647	5	3
Books, at prime cost	- - - -	6	7	0
Family Bible	- - - -	25	3	0
Welsh Bible	- - - -	260	15	0
Irish Bible	- - - -	300	0	0
Dividends and Advances on Account of India Missions	- - - -	2071	0	0
Grant for Five Scholarships at Bishop's College, Calcutta	- - - -	6000	0	0
Printing Office at Colombo	- - - -	436	15	6
Scilly Mission	- - - -	620	19	0
On Account of Government, &c.	- - - -	335	3	10
On Account of Charities	- - - -	158	11	0
Salaries, Rent, Taxes, and Sundries	- - - -	25,95	7	6
		<hr/>		
		l. 54,319	12	7

East Indies.

Reports are given from Calcutta and Bombay, in relation to the Committees at those Presidencies, but no intelligence appears from Madras, or from the Society's Missions on that Coast.

CHURCH MISSIONARY SOCIETY.

TWENTY-NINTH REPORT.

Associations.

Thirteen new Associations have been added within the year; one of which was for the County of Kent, and three were Ladies' Associations.

Means are suggested, by the Committee, of increasing the Number and Efficiency of Associations; and Remedies are proposed against those Occasions of Decay, which are inseparable from Institutions of this nature.

Missionaries and Students.

Offers of service have been numerous in the course of the year: but many of these offers have been from persons, whose qualifications were not such as to induce the Committee to accept them, though of their piety, generally, they had no doubt. Of 57 offers of service, 18 have been accepted, 27 declined, and 12 are still under consideration. There are, at present, 22 Students preparing, under the Society's care, for future service—14 in different parts of this country, and eight at Basle.

In reference to the important class of Native Labourers, the Committee say—

At their head stand two Ordained Missionaries—the Rev. Abdool Meseeh, and the Rev. William Bowley; whose steady and useful course may serve to assure the Society that the Natives of India are become competent, under the Divine Blessing, to form Christian Churches from among their countrymen, and to instruct and edify those Churches.

And for Africa—little short of a moral miracle has been wrought on some of her once-degraded Sons, in raising them, in the course of a very few years, from men almost brutalized by cruel oppression and base superstition, into humble, active, intelligent, and devout Instructors of their Countrymen.

After quoting Mr. Johnson's character of David Noah, the Committee add—

With these, and many similar examples before our eyes, what should restrain our hope and expectation, that He, who, by His Providence and Spirit, has raised up these Native Christians effectually to co-operate with us in this best and most beneficent of all designs—the Salvation of the perishing Heathen—should so multiply their number in all Missions, as to supersede the necessity of any

other supply of Teachers from Christendom than those Guides and Counsellors, who, availing themselves of the experience of all the older Churches of Christ in the West, may be the means of establishing and extending the rising Churches of the Heathen World? Nothing is wanting to this great end, but the blessing of the Holy Spirit on the exertions of competent Instructors of Christian Converts.

While, therefore, the Committee do earnestly press on all the Members the great duty of unwearied and fervent prayer, for the especial and abundant influences of the Holy Spirit on all the Young Persons under preparation, in the Seminaries connected with the Society's different Missions, for future labours among their countrymen, they feel it their duty to do all in their power to send forth a body of Teachers, who may be competent to the task of leading forward the minds of such Young Persons to every practicable degree of enlargement and knowledge. In Sierra Leone, more than twenty pious African Youths are prepared for Instructors of this description: in Calcutta and in Madras, this branch of the Christian Institutions of the Society, formed at those Presidencies, loudly calls for such aid: and at Cotym, among the Syrians, and in other places, the Seminaries of this description already established require more Instructors; while, not only in these places, but in other parts of India, in Ceylon, and in the Mediterranean, devoted Missionaries, nurtured in the admirable system of our Universities, might put their acquisitions to the most noble use in the service of their Heavenly Master, by training up in sound discipline and learning the future Pastors and Evangelists of the Unchristianized World. The Committee fervently beseech the Great Head of the Church to call forth such men!

Missions.

The survey of the Society's Nine Missions occupies, in this Report, about 140 pages. The following Summary View is given of the Missions.

In the NINE MISSIONS of the Society, there are FORTY-THREE STATIONS, which have TWO HUNDRED AND TWENTY-SIX SCHOOLS connected with them; some of which Schools are, in fact, separate Stations, being established in considerable places, at a distance from the head station. These Stations and Schools are occupied by THREE HUNDRED AND FORTY-SEVEN LABOURERS; of whom 109 are Europeans, and 238 were born in the respective countries where they are employed. The number of SCHOLARS under the Society is TWELVE THOUSAND THREE HUNDRED AND ELEVEN: of whom 8610 are Boys, 2354 Girls, and 1347 Adults. Many CHURCHES and CHAPELS have been erected; but these do not furnish any adequate criterion of the number of persons who may, occasionally at least, HEAR THE TRUTHS OF THE GOSPEL, as the greater portion of these hearers are, in most parts of the Heathen World, to be sought in the streets and highways. The number of real CONVERTS from among the Heathen, it is not easy to ascertain: in Sierra Leone, the Divine Blessing has peculiarly rested on the Society—upwards of 650 Africans having been admitted to Christian Communion, on the most satisfactory evidence of real conversion; all of whom were, within the last very few years, in a state of the grossest darkness and degradation. For the more rapid and extensive diffusion of sound knowledge and Christian Truth, the Society has established PRINTING-PRESSES in those Missions which are connected with a numerous and reading population: and its Missionaries are supplying these Presses with the Scriptures, the Li-

turgy, and Tracts, in some of the principal languages of the respective countries; while large editions of the Scriptures, in others of those languages, are printed for the Bible Societies in several quarters.

The Committee speak with pleasure of the manner in which the subject of progress and success is treated in the Reports of different Associations, and quote passages on this point from four Reports. We extract the shortest, but one full of meaning:—

There is success enough already, to encourage the most fearful, and to stimulate the most lukewarm; while there is trial enough, to maintain in us the habitual conviction of the inefficacy of the best human means in themselves, and the duty of fervent and unceasing prayer for the succours of the Holy Spirit, “without which nothing is strong, nothing is holy.”

Conclusion of the Report.

While the Committee record, with gratitude to Almighty God, the opportunities for exertion which He has been pleased to open before the Society, and the measure of success which He has vouchsafed, they are truly happy to add that their coadjutors in this great work continue also to be blessed by Him. The increase of the Society's means and exertions has not been at the expense of kindred Institutions. All have prospered. By the efforts of all, a degree of progress has been attained, which would have otherwise been aimed at in vain.

For the protection and favour of Persons in Authority, this Society continues to have cause for gratitude. Both the Government at home, and the Local Governments abroad, have, in various ways, assisted its designs.

The Committee have had the pleasure to add, during the year, to the List of the Society's Vice-Presidents, the Heads of Four Colleges at Oxford and Cambridge—The Provost

of Oriel College, and the Principal of Magdalen Hall at Oxford—and, at Cambridge, the President of Queen's College, at present Vice-Chancellor of the University: and the Master of Corpus Christi College: to these has been added the name of Sir Robert Harry Inglis, Bart., long a warm friend of the Society. The Right Hon. Lord Barham, having succeeded to the Peerage, and the Right Hon. Lord Bexley, having been called by His Majesty, in acknowledgment of his able and faithful services, to the Upper House—have become Vice-Patrons of the Society; having been enrolled, for several years previously, among its Vice-Presidents.

In conclusion, the Committee wish to remark, that, encouraging as the progress is which has been already made, a far greater work yet remains to be done; for the work, on which

the Christian Church has yet entered, can be called great, only in comparison with that of former years: it is little indeed, when considered in reference to the exertions which are still required.

And, to these exertions, the Christian Church is now manifestly called. It is the **COMMAND** of God, that this sacred work of evangelizing the world should be undertaken—His **PROMISE** is engaged in support of His servants, while they labour herein to make Him known; the manifestation of whose Glory, as displayed in the Gospel, is placed, as it were, in their hands—His **PROVIDENCE** opens before them the opportunities and the means of labour—His **POWER** will uphold their weakness, and subdue their foes—and His **GRACE** will crown their conflict and toil with a Victory, which shall be the subject of everlasting praise.

Home Proceedings.

UNITED FOREIGN MISSIONARY SOCIETY.

Since our last number was issued, we have received advices from *Union* to the 5th of December, *Harmony*, the 1st of January, *Tuscarora*, the 5th of February, *Seneca*, the 1st of February, *Cataraugus* the 31st of December, and *Machinaw* the 28th of November. Extracts will be given in the subsequent pages. The information from *Cataraugus* and *Machinaw* will be perused with interest by the friends of Indian Missions.

UNION MISSION.

JOURNAL FOR SEPTEMBER, 1823.

Morning and Monthly Concerts.

Monday, Sept. 1.—This morning we commenced rising at 5 o'clock, according to the regulations of the Missionary Meeting, that we may enjoy a season for retirement and devotion before we enter on the duties of the day. As we opened the day with the Morning Concert, so we

closed it with the Monthly Concert. May the time soon come, when incense and a pure offering shall ascend from every family under heaven.—Brother Woodruff has so far recovered as to be able to resume his labours in the Blacksmith's shop.

Message from Fort Smith.

Saturday, Sept. 6.—Last evening an express arrived from Col. Arbuckle at Fort Smith, with information that

he was about to visit the Osage Nation in company with three of the Cherokee Chiefs, to settle, if practicable, the difficulties which have risen between the two tribes. He requests them to defer their Autumnal hunt until his arrival. A messenger has been despatched this morning, according to the Colonel's desire, to convey the letter to the Osage Village.

Lord's Day, Sept. 7.—By the Messenger who returned from the village early this morning, we learn that the Indians, although ready to proceed on their hunt, and short of provisions, will await the arrival of Col. Arbuckle and the Cherokee Chiefs.

Accession to the School.

Tuesday, Sept. 9.—Received three half breed children. They were brought to us by a Frenchman. The oldest is a boy of twelve years of age, the second a boy of six, and the third a girl of three. Like some others in the school, they have formerly been at Harmony; but have lost most of their attainments, by being for many months without the means of improvement.

Arrival of Col. Arbuckle and the Cherokee Chiefs.

Lord's Day, Sept. 14.—While attending our Evening Conference, Col. Arbuckle, together with Walter Webber, Black Fox, and their interpreter, James Rogers, who is also a Chief, arrived at this station on their way to the Osage village. It is interesting to this family to welcome these Chiefs as friends.

Thursday, Sept. 18.—The Colonel and the Chiefs, accompanied by Brother Chapman and our interpreter, proceeded to the village on Monday, and returned this morning. They have not been able to effect a settlement of the difficulties. The Osages complain of injuries received

from the Cherokees since the late treaty was made. Col. Arbuckle promises to attend to the subject, and to examine into the proceedings of both parties; and, in the mean time, he requires from both the strictest attention to the preservation of peace.

Friday, Sept. 19.—Having visited our School, Col. Arbuckle and the Chiefs took their leave of us. We parted with feelings of mutual affection. The Colonel gave useful advice to the Mission. He also counselled *Moineh Persha* to persevere in his intention of adopting the habits of civilized life, and pointed out to him the superior advantages he would thus enjoy over the other Chiefs of his Tribe. We hope, that the Colonel's exertions may yet lead the contending parties to do justice to each other, and prevent them from digging up the hatchet which, during the last year, they so happily buried.

Preparatory Measures for Organizing a Settlement of Indian Farmers.

Monday, Sept. 22.—In a meeting for business, the following preamble and resolutions were adopted:

“*Moineh Persha*, an Osage Chief, with a few other Indians, and several Frenchmen who have Indian wives, having expressed a wish to adopt our habits in building houses and cultivating the land: Therefore,

“*Resolved*, That Brothers Chapman and Requa be appointed to live among them, and aid in their business by kind influence and Christian example; as this will probably facilitate the study of the language, and afford the best opportunity for communicating religious instruction.

“*Resolved*, That, in aiding the Indians in this settlement, we avoid additional expense to the Board.

“*Resolved*, That we loan to those who form the settlement, ploughs and other utensils as they may need.

“*Resolved*, That as soon as any are ready to go forward in this busi-

ness, Brother Chapman enter on the duties of the above appointment."

Return of Settlers to the Missouri.

Thursday, Sept. 25.—Several people have passed by us, on their way from the Arkansas to the Missouri. Their return is owing to an order of ejectionment from the lands west of the Poteau, where numbers have settled within a year. Gave them some provision and a number of Tracts.

Health of the Family and Examination of the School.

Saturday, Sept. 27.—Brother Redfield, who was seized with the fever about the last of August, continues ill. Sister Fuller remains quite low, and Sister Chapman does not recover her health. Sister Requa is able to walk about, but has not strength to labour. The burden on the remaining Sisters is of course great, and they seem almost ready to sink. Doctor Palmer returned from the Illinois Saline, whither he was called on Wednesday to visit a Lady dangerously ill. He reports, that the patient died a few hours before his arrival; and that he had only to administer the consolations of the Gospel to a mourning husband and other relatives, exhorting them to be also ready. May this death, and Brother Palmer's visit, serve, by the Divine blessing, to awaken their attention to the great concern!

Tuesday, Sept. 30.—Examined the School. Three of the Children read in the New Testament, spell without book in words of three and four syllables, and write a handsome hand. The others, having recently entered the School, read in words of one and two syllables. Brother Chapman delivered an Address to the Children in their native tongue. *Wha-ho-bek-keh* has taken away his son under the frivolous pretence, that it would be for his health to eat Buffalo meat for a few weeks. He has promised

to return him to us in a month. Having by experience found our remonstrances unavailing, we left him to his blind choice. It was painful for us to part with Samuel. Children so lovely gain our affections, and we would not withhold any effort for their benefit. These people are wild and inconsiderate: their condition calls for earnest prayer.

ANNUAL REPORT TO THE SECRETARY OF WAR.

Union, Osage Nation,

Oct. 1, 1823.

To the Honourable J. C. CALHOUN, Secretary of War.

SIR,

Since the Report of the 1st of October, 1822, Mr. George Requa and Miss Eliza Cleaver, two members of the Mission, have returned to their native land, on account of settled indisposition; and one female has been added to the Family, viz. the wife of the senior Teacher, who has been removed to this station from the Great Osage Mission. The present number of this Family is fifteen; viz. the Superintendent, assistant Superintendent, Physician, senior Teacher, Carpenter, Farmer, and Blacksmith, with their wives, and the junior Teacher, who is single. With the exception of those removed and married, the names of the members are the same as the last year. The number of white children residing here is five: Four belonging to the Superintendent, and one to Mr. Redfield. In the early stage of the Mission, two white apprentices were taken by consent of the Board of Managers at New-York—one to the Blacksmith's, and the other to the Carpenter's trade. While they expect no compensation but their trade for their services, they are very useful to the Mission.

The health of this Family has been generally good, with the exception of

two or three instances of chronic debility. Mrs. Fuller has been chiefly confined since last March, and is now very ill. Mrs. Requa has been sick some part of the year past. Mrs. Chapman has also been confined by a slow fever for six weeks. Mr. Woodruff, our Blacksmith, has been laid aside in debility for six months; and Mr. Redfield, our Carpenter, for several weeks, by fever. The sickness experienced by this Family, the past year, has, *in a peculiar manner*, increased the expense, and retarded the progress of the Mission. One of our hired men died in August last;—the first death by sickness since our arrival at this place.

The number of native children in the School, according to the Report of last year, was seven. During this year fourteen have been added, and nine taken away; which leaves the present number twelve. Of this number nine are boys, and three are girls. The eldest boy, whose name is Robert Munroe, and who receives the benefit of a Ladies' Society, in Georgetown, (D. C.) has been in the School a year and four months, abating the usual vacations, and two instances of desertion, in which he staid among his friends for several weeks at a time. His improvement, however, is encouraging. He and two others write a handsome hand, read in the New Testament, and spell without book in words of three and four syllables. The remainder, most of whom have recently entered, spell in lessons from words of two syllables down to the alphabet. Among those who have been taken away, are, the oldest son of the second Chief, a nephew of the first Chief, a son of the fourth Chief, and a youth of fifteen, who had made good proficiency in the Blacksmith's trade, could read in the New Testament, and write a beautiful hand.

The children now with us are rapidly improving. In their examina-

tion the 30th Sept., they appeared remarkably well. They are somewhat diffident in speaking the English language, which may be accounted for from the fact that there is no person of influence among this people who can speak English, and recommend it to their attention. Of the twelve, now in School, nine are half-breeds, and three full-blooded. No half-breeds have yet been taken away; and, except in one instance, no one has left the School but by the influence of parents and *friends*. The children would not only come to our School with readiness, but tarry with contentment, if their parents were willing. The children now with us, with scarcely an exception, are lovely. The oldest girl is very active, and has made rapid progress in domestic business; and though not more than twelve years of age, she will perform the labour of one of eighteen. One of those taken away was a young woman of sixteen years, whose attention was chiefly turned to making garments; of which she wrought many. And in this place we can hardly forbear remarking the rapidity with which women, taken prisoners by the Cherokees, have learned to spin and weave, as an encouraging proof of their industry and aptness to learn. As one great object of Indian Missions is to bring the natives to habits of industry, every inducement consistent with our circumstances has been held out, both to children and adults. A compensation for labour has been offered, and *punctually made*. The sub-agent, in his occasional visits, has used his influence to good purpose. The consequence has been, that a number of males as well as females have commenced manual labour. The women have taken hold of domestic business with admirable skilfulness, and have laboured for the Mission till they have purchased, in some instances, cloth for garments, and made them with their own hands. The

men, when they came to see their labour compensated after the ways of white people, were remarkably pleased. They saw that labour was gain, and that they could gain something for their comfort in a surer and cheaper way than by the use of the gun. A young Chief was the first to break away from the long confirmed usage of the nation, and to commence manual labour. By his example and influence he encouraged others; and has persisted in his first determination, formed more than a year ago, to change his habits of life, and, as he says, "become a white man." Arrangements have been made to aid him, and all who are disposed to join him, in forming a settlement.

Beside the children in School, two Osage infants belong to this Mission Family. One adopted by Mr. and Mrs. Chapman, a boy of about nine months; and one adopted by Doctor Palmer and his wife, a girl of about eighteen months. The former of these was found last winter lying on the cold ground, naked and friendless, and brought to this place. The little girl was picked up on the Mission premises, helpless and destitute, and has found an asylum from that violence to which, we have since heard, she was subject in the hands of a cruel stepfather.

The study of the Osage language has been pursued, for a little more than two years, under great embarrassments. In order to learn it advantageously, we are reduced to the disagreeable necessity of living among the Indians, wandering with them, and, in a manner, adopting their habits. Notwithstanding these difficulties, those whose duty it has been to study the language, are beginning to converse with considerable ease.

From the statement of property, appended to this Report, it will appear that we have enclosed, in all, one hundred and nine acres of land.

This quantity lies in five different parts of the plantation, in order to avail ourselves of the various qualities of soil. The cotton that we planted last year succeeded remarkably well. This year the seed was destroyed by the excessive wet. In the season of planting corn, we were visited by a constant succession of heavy rains, which nearly destroyed the profits of the labour. The prairie contains such a large proportion of clay, that, where it is new, both excessive wet and drought greatly affect it, and prevent the growth of vegetation. By cultivation this evil will probably be diminished.

In building we have turned our attention in a great measure to the erection of Mills. This has proved to be an expensive and tedious work, having had to labour under many disadvantages. Our Millwright, who came from Missouri, 300 miles, was laid aside by sickness about 5 months. The timber has been transported from 7 to 10 miles. By the late sickness of Mr. Redfield, our Carpenter, the business has been put back a month. Had it not been for this hinderance, the saw-mill would have been in operation by this time. Both mills will, however, be running in a few weeks. Since last October, several log-buildings, then commenced, have been completed. We have also built a spring-house of stone, 20 feet square; and made wagons, carts, and ploughs, as they have been needed. Five hundred bushels of lime, and sixty thousand bricks have been burnt. We were about to proceed with a large brick building, until warned by the Board of Managers at New-York to suspend, for the present, our permanent buildings, on account of the unsettled state of the Indians, and the depressed state of their funds. All our operations have been attended with expense. In this wild and uncultivated land, at the early stage of a large establishment, the fruit of la-

hour cannot be realized in proportion to the money expended.

The expenses of this establishment, as accounted to the Board of Managers, for the year ending the 1st October, amount to \$6,200. But as the Mill is not completed, and the expense of a job, amounting to nearly \$1,000, not included, we may consider the real expenses of the Mission as more than \$7,000. The receipts, during the same time, amount to \$7,200. A part of this sum went to discharge debts incurred during the preceding year. Of the receipts, about \$5,000 have been by drafts on the Society at New-York; the balance by the disposal of property belonging to the Mission. In the estimate of property, it appears that the amount is less than was reported the last year. While the worth of the farm and buildings, and of some other things, has increased, the quantity and worth of property in the warehouse have greatly diminished.

Before concluding this Report, we would present to the Executive a brief view of the situation of the Osage people, and their apparent need of some particular notice from the Government of the United States. The last Report announced the friendly feelings of the people towards the Mission. The Chiefs are friends to us, as citizens, and as the representatives of a great nation which they respect; but they cannot as yet be considered as Fathers to the School. They have not realized the benefit of civilization; have many fears lest they shall lose their influence by changing their habits; and have done very little, if any thing, to make the School popular among their people. It strikes us, that a good Agent residing among them might be instrumental in accelerating the progress of learning and reformation. As a further reason for such a measure, we beg liberty to state, that the whole Osage people are now situated on the

waters of the Arkansas and Grand Rivers. The Traders are on these waters. Perhaps the Government may find it most convenient for their annuities to be sent to them by the Arkansas. Add to this their proneness to plunder the white people living near or passing through their borders; their danger of collision with the Cherokees; the inefficiency of their internal government; the impotence of the Chiefs in doing justice to those whom they have injured; and their repeated requests for advice and assistance from those who have no authority to act for them. In their present situation, when any thing occurs in which they need advice, they call for all their white friends in the nation, whether Missionaries or Traders. By means of a resident Agent we might be favoured with useful hints concerning Indian improvements, and the people excited to embrace the opportunity of becoming enlightened, while the Mission would be relieved from the embarrassment occasioned by the present state of things. When we attempt to evade their requests by referring them to their Agent, they reply, "he is at a great distance; we want advice to-day; you are all one as ourselves; you come to do us good; when we need the advice of wise men will you refuse to counsel us?"

We would therefore humbly suggest, whether the interposition of Congress may not hasten on a reformation in this long-forgotten and long-benighted people. Does not the policy of a Government already stretched across the Mississippi, and rapidly spreading to the Pacific Ocean, require that the most particular attention be paid to the native Tribes that roam between the Mississippi and the Rocky Mountains? Every year opens wider the path of our enterprising citizens to the dominions of Mexico; and every year they are murdered by these lawless beings. All that the

Government has done for the Osage people has been respected: what encouragement, then, to open wide its fostering hand for their benefit?

I have the satisfaction, Sir, to subscribe myself your obedient and humble servant,

WM. F. VAIL,
Sup't. U. M.



GREAT OSAGE MISSION.

Letter from Doctor Belcher to the Domestic Secretary—Dec. 10th, 1823.

DEAR SIR—I enclose a list of Medicines which are greatly needed at this station. Our family now enjoy tolerable health, but for five months past they have been more or less affected with the intermittent fever—generally not very severe. The Osage youths attached to the family have been more affected than our white children, and the latter more than the adults. There has been much sickness among the Osages, and many deaths have occurred. At one little camp, of about twenty persons, chiefly women, eleven have paid the debt of nature. In one instance, a child of two weeks old was buried alive with its mother. This is the first instance of infanticide of which we have heard among this degraded people. O that the light of Divine Truth may shine into their dark and benighted minds with healing in its beams.

The Big Soldier not long since died of grief for the loss of his wife, refusing to be comforted, or even to leave her grave or take food, until the powers of life had so far failed that he could not survive. He said that he knew his wife would have cried herself to death for him, and he would do so for her.

JOURNAL OF THE MISSION FOR SEPTEMBER AND OCTOBER, 1823.

The Journal for September is principally devoted to the ordinary secular concerns of the Mission. It is stated that the crops of the season were not as productive as those of the preceding year. This circumstance is ascribed, under a superintending Providence, to the heavy rains of June, and the early and severe frosts of September. "We meet," says the Journal, "with more or less disappointment in our expectations from every quarter, although not sufficient to cast us down. It ought, however, to be sufficient to lead us to inquire why it is thus with us, and whether we are yet sufficiently weaned from the world, and ready to endure the loss of all things to effect the object of our Mission."

Under date of the 29th of September, the Journal thus remarks—

Brother Newton returned from the Missouri, having found most of the cattle which had strayed, but not the horses. He ascertained, as he supposes, what had become of a horse of ours which disappeared about a year since. A white man came out from the settlements to steal Indian horses. One of the horses which he stole, and which he has since taken to Kentucky, bears the exact description of ours. We have reason to believe, that the instances are not unfrequent in which the whites steal the property of the Indians. The latter having no way of redress but to retaliate, steal from the former in their turn; and when this is done, it is scarcely possible for the State Authority to restrain its citizens from going forth with all their instruments of death to butcher the poor Indians, who have only followed the example which had been set by the whites.

Under the same date, the Journal acknowledges the receipt of five dollars as a donation from Mr. John Davis.

The severest case of sickness which occurred in the family during the season, was that of one of their Indian children. On the first of October this case is mentioned as follows:

Yesterday the little Osage girl who is sick, appeared to be better, but last night and through the whole of this day, we have watched over

her with almost hopeless anxiety. This evening, we consider her in a dying state, having all the symptoms of a speedy departure. Human means seem to be of no further use. It is with difficulty she can swallow the most simple liquid.

On the 6th the child continued extremely low. On the 13th some faint hope of her recovery is expressed, and on the 21st she is represented as "slowly advancing towards a state of health."

Under date of the 21st of October, the following comparative notice is given of the Kickapoos, Delawares, and Osages:

A few Kickapoos and Delawares visited us last week. Their appearance, especially of the women, is much more decent and elevated than that of the Osages. Indeed the Osages exhibit at present the picture of degradation and distress. There has recently been an unusual number of deaths among them; and we are informed by Mr. Ballio, a Trader, who arrived yesterday, and who witnessed the facts, of their burying a living healthy infant with its deceased mother, and of their deserting an old man, and leaving him to die without food or attendants.

The Journal for October closes with the following Minute, which we publish for the information of the relatives and friends of the Missionaries who are named:

Sabbath, Oct. 26.—At the close of public worship, four infant children were baptized: viz. Brother Austin's Daughter, by the name of Sarah Elizabeth; Brother Sprague's Sons, Joseph and Benjamin, and Brother Belcher's Son, Samuel Elisha.

The conclusion of the Rev. Mr. Pixley's Journal, although in type, is unavoidably deferred to our next number.

TUSCARORA MISSION.

The Managers of the United Foreign Missionary Society have not yet appointed a regular Missionary for Tuscarora since the resignation of the Rev. Mr. Crane. They have, however, employed the Rev.

Mr. Smith of Lewiston, who resides within three or four miles of the village, as a temporary supply. Mr. Smith delivers to the Indians one Sermon on each Sabbath, and occasionally performs other Missionary labours. He has been nearly four months in the service of the Board. In a letter to the Domestic Secretary, dated the 5th of February, Mr. Smith remarks—

I have laboured among this people statedly since the receipt of your letter, with much satisfaction to my own feelings, and I think I can discover an increasing attention to the word preached. The number that attend public worship is considerably greater than when I commenced my labours. No white congregation appear with more decorum or solemnity.

In conversing with the different families, I discover an increasing desire for improvement. There are a number of young men and boys, who wish to learn some of the mechanical arts. The arts they have selected are those of the Shoemaker, Blacksmith, Tailor, and Carpenter. It is highly desirable, that they should be placed in pious families, that they may enjoy religious privileges and instruction, while they are acquiring a knowledge of their respective trades.

At present every thing goes on pleasantly, as it respects myself and the Indians. How long it may continue, I know not; but if God gives me grace to be faithful, and wisdom profitable to direct, I trust that, in due time, pleasant effects may result.

CATARAUGUS MISSION.

*Letter from Mr. Thayer to the Secretary—
December 31, 1823.*

DEAR SIR,

Since my communication to you in November, my time has been so occupied in attending to the other arduous and multiplied cares of the Mission, that I have neglected to keep a journal, which I the more re-

gret as I am unable to notice several things which have transpired of an interesting kind.

Erection of the Mission House.

We have had to encounter many difficulties and hinderances, occasioned by commencing the building so late in the season. The land was purchased, and two acres cleared as soon as possible after the Commissioners left us. The house was commenced, and was raised early in November, but we were unable to procure and transport the necessary timber over bad roads as fast as it was required. When the boards were wanted for covering, as no other terms could be obtained, I succeeded in hiring the Indians to draw several loads. This they said they would do, not so much for the money, as to help on the work. On the 1st of December, as the term for which we had rented a house had expired, we found it necessary to remove to our new habitation, although it was not yet made comfortable, and the carpenters were still at work. They, however, gave their consent, and *they worked, and we lived* in the same room.

Three of the Indians with their teams came gratuitously to assist us in moving, which saved us more than half of the expense. As the house was in such a state, we thought it best for the children to go home, until the Carpenters should leave us, and we in some manner be settled.

Day of Thanksgiving.

On the 18th of December, the day appointed by the Chief Magistrate of this State for public thanksgiving and prayer, the parents and children, agreeably to previous arrangement, assembled in the new School-Room. The Governor's proclamation was read, and instruction appropriate to the occasion was given. In recapitulating the many mercies which they had enjoyed during the past year.

I mentioned particularly the privileges which had been conferred upon them through the instrumentality of the Missionary Society, who had given them a School for the instruction of their children, and placed them in a Christian family, that they might be brought up in the nurture and admonition of the Lord; and added, that the light of the glorious Gospel had begun in some measure to shine upon them, to enlighten their dark minds, and teach them the way of Salvation through Jesus Christ. I told them, that, for all these things, they were indebted to the goodness of God; and endeavoured to impress on their minds the duty of exercising gratitude to the Author of all their blessings, and the propriety of observing at the close of the year a day of public thanksgiving and prayer.

When the religious exercises of the day had closed, and we had attended to the receiving of two new Scholars presented by the Chiefs, we sat down for the first time in our new house, with the parents and the children, to partake of the bounties, and to rejoice together in the loving-kindness of our God.

Christmas Festival.

We observed Christmas by attending a religious Meeting at the Indian Village. Most of the Christian party were present. The 2d Chapter of Luke was read, and the birth of our Saviour was the subject of remark. After Meeting, we found, to our surprise, a table spread and a good Christmas dinner, with much regularity, served up; and we and the children invited to partake.

Visit to the Seneca Station.

On Friday last, I went to Buffalo on business, and called at the Seneca Station, where I had the pleasure of seeing Brother Bradley, recently from New Haven, who is destined for

the Cataaugus Mission. It was encouraging to see one arrive; who had forsaken friends and worldly pleasures, to devote himself to the service of Christ among the heathen, and to share with us the trials and labours of a Missionary life. We await his arrival as an event of much interest; and from his Society and labours, we anticipate much encouragement and important assistance in our work. May the Lord make him an instrument of much good.

Paganism Renounced.

For some days past, I have been informed, that Captain Strong, the most influential Chief of the pagan party at Cataaugus, was about to renounce paganism and unite with the Christian party, and that he intended to place his children in the Mission School. As the pagan Chiefs had made great exertions to retain him, I had but little hope that an event so desirable would soon take place. But, "*the king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.*" We were not a little pleased yesterday to see this Chief, with his wife and two children, enter our door accompanied by Mr. Johnson a Christian Chief. Mr. Johnson mentioned, that Captain Strong had now come to manifest his attachment to us and to the Christian party, by placing his children in the School. Captain Strong then rose and spake as follows:—

Brother, I am not a stranger to you; you have known my character and sentiments; you know me to have been opposed to missions; you have even heard me speak against them in the great council; you may be surprised to see me come and ask you to take my children; you may think that I cannot be sincere, and that I do this to make difficulty. But I assure you that would not be like Indians. When I spoke against you I thought I was right; I now see I was

wrong. I thought you were not my friend; I now believe you are my friend. And the appearance of the children in the School, and the conduct of my brothers, who have set their hearts to keep the Sabbath day, and listen to the voice of the Great Spirit, convinced me they are in the right way. Your friendly manners towards the Indians have removed my prejudices against you as a Missionary, and satisfied me that you are the Indians' Friend, and are sent by the Great Spirit to show us the right way. I now renounce the customs and habits of my fathers, to embrace those of Christians. I now desire to have my children entered according to the rules of the School, and as you receive others. I wish you to instruct them in those things you think for their good, and govern and do by them as you think best. I am satisfied they will be more happy with you, than they can be with me."

Mr. Johnson then said, "I have long known Captain Strong; he is my neighbour and friend; we have never differed but in one thing; we now see and think alike; I have long desired to see this day; I now see it, and am glad. Captain Strong is a descendant of the great man of our nation, Red Jacket and Black Snake are his connexions. His friends are universally Pagans; he is the first and only son of his family who has forsaken their old ways for the Gospel. He is a sober, deep thinking man, and for judgment and penetration is allowed to surpass almost any man in the tribe. He has for some time past been inclined to unite with the Christian party, but the influence of his friends has had a powerful weight on his mind. At length, being fully persuaded that he was acting contrary to his own and his children's interest and happiness, he rose in a public council, and to the disappointment and grief of his friends, declared to them his conviction of his error, and his determination to put his children to school, and to keep the Sabbath day. Liberal offers and great exertions were made to dissuade him from his purpose, but in

vain. He told them that his mind was firm, and that his leaving them and their habits was not because he was offended with their persons. No, he loved them. He loved their children. But he had taken this course to answer his own mind; and he hoped they would also soon feel the importance of discharging a duty to themselves and to their children, which they now neglected."

Captain Strong's children are a boy about 10, and a girl 8 years old. He also brought two others from the pagan party, a boy and a girl, about the same ages. These two children having no English names, we call the one *Amos Fowler*, and the other *Catharine Squire*.

Thus, Sir, you see we have received six scholars since my last communication, and of these four are from that part of the nation, who have been opposed to the instruction of their children.

State of the Schools.

The present number of Indian children in our family is *twenty-seven*. Those recently admitted into the school, we are happy to say, are all active and intelligent, and with the exception of one or two, are making handsome proficiency. Those who entered at the commencement of the school, are pursuing their several studies with a degree of pleasure and success highly gratifying; and we are encouraged to hope, that many of them may yet distinguish themselves in the arts and sciences of civilized life. Their progress, however, has been very much retarded, as increasing cares and want of necessary assistance, have prevented that attention for some months past, which they received during the first two quarters. The strictest attention and the greatest regularity are necessary to the rapid improvement of the school. The girls are fast acquiring a knowledge of household business.

They are already able to render considerable assistance to the females of the family, in making and repairing clothes for themselves and the boys.

George Read, who came with us from New-York, has acquired much of the Indian language, and is, therefore, a very important assistant in our family. Through him we are able to communicate Religious instruction to these dear youths, and to read to them, in their own language, morning and evening, the Sacred Scriptures. The Indians are much pleased with him. They call him *Hywah-do-gin-stoh—Interpreter*. He has spent some time at the Indian village, and his improvement in the language has exceeded our most sanguine expectations. He is quite attached to the cause, and manifests a desire to be useful to this people. We earnestly pray, and would ask the prayers of Christians, that he might be made a subject of grace. Thus, qualified in other respects as he is, we think he would be eminently useful among these children of the forest.

Concluding Remarks.

On the whole, we may say that the prospects of the School and Mission, in general, are as favourable as could reasonably be expected. We are now brought to the close of another of the years of our earthly pilgrimage, a year fraught with events of vast moment, the results of which will be extended on through interminable ages! Yes, the first year of our labours among these heathen children is soon to terminate. Our faithfulness or unfaithfulness, is about to be recorded in those books, out of which we are one day to receive our final retribution! We have not passed this year without experiencing some of the trials incident to a Missionary life. We have also been the recipients of many mercies. We have been permitted to enter this field of labour under favourable auspices.

The Lord has given us favour in the sight of the heathen. He has caused many of them to forsake the habits of their Pagan Ancestors, and to adopt, in some measure, the manners of civilized life. We have been permitted to speak to them on the Sabbath from the Oracles of Divine Truth; and to go from house to house to communicate to them religious instruction. Many have been disposed to bring forward their children and desire that they might be taught to read the word of God. Yes, we are surrounded by a numerous family of precious immortals, who are looking up to us for their daily subsistence; whose habits are to be corrected by our examples; whose characters are to be formed by our instruction and watchful care; and whose immortal happiness or misery doubtless depends much on our faithfulness or unfaithfulness.

As our labours and our responsibility increase on our hands, we are often led to exclaim, "who is sufficient for these things?" Oh! may the consideration of the responsibility of the work before us, excite us to a faithful discharge of our duty. We desire to feel the worth of these precious and never-dying souls. For their salvation we would labour and pray. Many of our dear Brethren in different places during the year past, have been called from their work, and have entered into their rest. We are yet continued in the field! Our time is short! May we be faithful stewards, diligent, denying all for Christ, and for those around us who are ready to perish.

ACKNOWLEDGMENT OF DONATIONS
TO THE CATARAUGUS MISSION.

Letter from Mr. Thayer to the Domestic Secretary.

In my last account current, I mentioned several donations, which I expected would have been noticed in the Register—especially a donation of

\$14, which I received in a letter, postage paid, from the Church of Christ, in Hartwick, Otsego County, in this State.

Since that time we have received four boxes of goods, such as clothing for the children, and other cloths and goods for the use of the family. Three of them were forwarded by the Treasurer, to Mr. H. R. Seymour, of Buffalo. The fourth, a large box, containing the charities of four Benevolent Societies, came to hand a few days since.—It contained a number of letters, addressed to us by the generous Donors, which were read with much interest. A copy of one I will forward, as it shows the united efforts, and prayers, and good wishes of the four Societies, who, though small individually, have together afforded very material and seasonable aid to this Mission. Their example is praise worthy; and I hope it will be imitated by many pious females in different neighbourhoods, who, alone, can do but little, but uniting, can do much for the cause of God among the heathen, and who thus would receive the gratitude of many of the perishing children of the forest. It would have been very gratifying to me to comply with their request of writing to each Society, giving an account of our prospects, success, and wants, did not other cares and duties of the Mission so entirely occupy my time. But I embrace this opportunity to acknowledge publicly the kindness and labour of love bestowed upon us, and upon this people, and to express our gratitude to them and to all others who have been helpers in the Lord.

Respecting our prospects and success, I would refer them to the printed accounts of the Mission. As to our *wants*, I would mention, that every article, contained in the boxes we have received, was needed, and that in so large a family, we are constantly wanting a large supply of clothing of various kinds.

But, it would ill become me to dictate to the benevolent contributors in what to bestow their charity.

I would only mention, that we need for our Indian children, large quantities of tow cloth, stout American flannel, strong homespun fullered cloth, woollen socks, coarse shoes of different sizes, shirts, bedding, hats, &c. and for the Mission family such articles of clothing as are necessary in other families.

Hartwick, Otsego Co., N. Y.

DEAR SIR,

Ever wishing you the special presence of our God and Saviour, we hope, desire, and very confidently believe, that God has good in store for the Cataraugus Mission. We rejoice in believing that many of those sons of the forest will be numbered among those that shall glorify God and praise him for ever. We feel confident of the faithfulness of those engaged in active labours among that people. The task is unspeakably great, the responsibility awfully solemn. Soon we who send these things, and pray for your success, and you who use them and labour in that mission; yes, and those who receive instruction from the dear labourers, will be called with the assembled universe around the bar of God, to account for the use of the talents committed to our charge. Soon will our earthly labours and prayers cease, and our eyes be closed in death. Soon shall we hear the judge announce, "Come, ye blessed," or "Depart, ye cursed." Suffer us to ask those who receive your instructions, how many we shall see clothed with the wedding garment of a Saviour's love? How many of them will be welcomed to the joys of our Lord? How many will be found among those whom their instructors can present before God in that day, saying, Here are we, Lord, and those once neglected children of the forest, whom thou hast graciously given to us? How many of those dear children will lift up their heads in that day with rejoicing, and commence the song of Moses and the Lamb, with that innumerable multitude, who shall sing Allelujah, for the Lord God Omnipotent reigneth? May the number be great to the glory of God.

From the Benevolent Society of Hartwick, who, feeling desirous to cast their little into the treasury of the Lord, do cheerfully devote it to his cause, to be useful at the Cataraugus Mission, and do accompany it with earnest prayers for the blessing of God upon that Mission, and upon those la-

bourers with that people. (List of articles omitted.)

Amount of goods sent, . . . \$32 09
From the Dorcas Society of Hartwick,
(List of articles omitted.)

Amount of goods sent, . . . 13 69
From the Burlington Female Benevolent Society—Our mite is cheerfully devoted to the Cataraugus Mission, as being the cause of God. May holy benevolence and zeal increase, till primitive Christianity shall triumph over every error and delusion. Mrs. Harriet Carning, Treasurer. (List of articles omitted.)

Amount of goods sent, . . . 30 90
From the Female Missionary Society of New Lisbon—We cast our offerings into the Treasury of the Lord, praying that it may be, as the widow's mite, regarded in mercy, and accepted by the Cataraugus Mission, as coming from cheerful hearts. Mrs. Mellina Fairchild, Treasurer. (List of articles omitted.)

Amount of goods sent, . . . 17 16
From Mrs. Babbitt, of Hartwick, Cash,
1 00

Total, \$94 85

When you receive our little bounty, or treasure lent us by Jehovah, please to write to each of the Societies, giving an account of your prospects, and success, and wants, and it may be the means of stimulating to greater exertion, for the spread of the gospel among the heathen. That abundant success may attend your labours, the presence of the Lord be ever with you, his grace be your support, and his Spirit be your guide, is the humble prayer of these donors.

In behalf of the Societies,

L. H. FELLOWS.

MISSION AT MACHINAW.

REV. MR. FERRY'S JOURNAL.

In our October number, p. 302, it was stated that the Managers of the United Foreign Missionary Society had resolved to commence a Missionary establishment at Machinaw, in the Territory of Michigan. It was also mentioned, that the Rev. *William M. Ferry*, who had resided about ten months at Machinaw, had been appointed Superintendent of the Mission; and that he and his wife passed through Albany, early in September, on their way to their destined residence. We have received, since our last number was issued, a Journal of Mr. Ferry's proceedings from the date of his appointment in August to the 28th of November. Our Extracts from this Journal will commence with his

Departure from Buffalo.

We embarked on board the Steam-Boat at Buffalo, on Thursday, the 1st

of October, and arrived at Detroit on Saturday, the 3d. Here we found a small vessel already loaded, and intending to sail for Machinaw that evening. We had our goods immediately taken from the Steam-Boat, and put on board; but the wind bearing round still more ahead, we were not able to sail against the current until Tuesday, the 6th, when we had a fine breeze, which carried us through Lake St. Claire that day. On Wednesday and Thursday we proceeded slowly as far as the rapids at Fort Gratiot, where we were obliged to cast anchor and remain till Sabbath morning, before we could ascend.

Visit to the Fort Gratiot Mission.

Most of the time while thus detained, we spent with the Mission Family. We were gratefully received, and as I hope were all mutually profited. It was truly a refreshing season to us, as well as to them. Preached on Friday evening, from Hebrews, "Let us therefore come boldly unto the Throne of Grace," &c. to the family, together with our Captain and part of the crew. On Sabbath morn, the 11th of October, we weighed anchor, ascended the rapids, and proceeded not hat day and the first part of the night about one hundred miles.

Severe Gale.

In the course of the night the wind veered round ahead, and blew a violent gale for more than 3 hours. We hove to, and were driven back probably fifty miles. The storm was terrible. For a long time, it appeared as if every successive wave must engulf us in the deep. But that God, in whose hands are his children, and who controls the winds and the waves, was graciously pleased to deliver us from our danger. On Wednesday, we were again favoured with the privilege of making some headway toward Machinaw: but on Thursday another adverse storm

compelled us to make for Presque-Isle Harbour, which we happily succeeded in gaining before night.

Arrival and Reception at Machinaw.

On Saturday morning, we once more set sail, and with a strong fair wind, we came on rapidly, and reached this long-desired place of our destination, before light on Sabbath morning, the 19th of October. Between 8 and 9 o'clock, we went ashore; and here for a moment we almost forgot the toils and dangers of our journey, amid a crowd of friends who were waiting on the beach to receive us. I preached in the evening to a full house. For three months the people had been anxiously expecting some news of the Mission, and at length had almost given up all hope of seeing us. Oh! my dear Sir, if I ever saw the time in my life when I could sincerely and devoutly lift up my soul with Samuel, "*Hitherto hath the Lord helped us,*" it was on our arrival at this station.

Mr. Stuart, the Agent of the American Fur Company, very affectionately made us welcome at his house, where we make it our home for the present. He has likewise kindly offered us the gratuitous use of the buildings he now occupies, until the first of May next, as he now goes into the Company's large building for the winter. But this house will not answer our purpose, if we should have any thing of a family of children. It is also important for us, on account of the children, to be removed some distance from the village. There is a house, situated out of the village, which I hope to obtain, and which Mr. Stuart thinks can be rented reasonably. This will be attended to in the course of the week.

Acknowledgment of Money received for the Mission.

From the Female Benevolent Society
at Granby, Mass. . . . \$11 00

From Miss Allen of Plainfield, Mass.	25 00
Contributions of the First Parish in Ashfield, Mass.	3 70
From Mr. Samuel Howe, of Ashfield, Mass.	0 25
From Rev. Thomas Shepherd, of do.	0 50
From a boy—Lemuel Sears, of do.	0 06
From a friend of Missions of do.	0 25
From Rev. L. Ripley, handed to me through another person at Ashfield,	0 40
From Mrs. Weed, of Albany, N. Y.	3 00
From Miss Hephseba Porter, of Steuben,	0 50
Collection at Remsen,	3 99
From George Fowler, of Remsen,	0 50
From Female Benevolent Society of Remsen,	3 00
From a little girl—Lucina Ann Ferry, of do.	0 29
Collection at Winfield, N. Y.	9 54
Do. at Plainfield, N. Y.	4 50
From Mrs. Morgan, of Winfield,	0 50
From a Friend to Missions in the packet boat on our way,	1 00
From Mr. F. M. L. Phelps, of Canandaigua,	0 50
From Dr. Craig, of Schenectady,	0 50
From Mr. Josiah Bissel, of Rochester, the price of a bill of salt sold there,	2 25

Acknowledgment of Goods received for the Mission.

From the Young Misses of Schenectady, a small bundle of Clothing and Bedding, through the Rev. Dr. Yates.	
From the Female Benevolent Society of Remsen, 1 pair of Stockings, valued at \$1 00.	
From the Ladies of Rome, a box of Clothing handed from the Bridge, as we passed in the packet boat, by the Rev. Mr. Gillet.	

We likewise received from the Mission family at Fort Gratiot, several articles for present use, which they did not want, and which are to be kept or returned hereafter, agreeably to instructions from the Board. Mr. Hudson and myself have each a memorandum of the articles. They also let us have a quarter of fresh Beef, and a few vegetables.

The School Commenced.

Nov. 3d, 1823.—Blessed be God, who has assured us that in due time the wilderness and solitary place shall be glad; and whose smiles now

so graciously beam upon the first designs of his people for the good of this poor benighted region.—But a week have we been settled down in our own hired house, and 12 children hath the Angel of the Covenant already given to us to train up for his glory. There are many more equally needy and wretched, who would gladly come; but because they are not *fully half Indian blood*, I have been obliged, from the tenor of my instructions, to exclude them *for the present*, though I would hope they are not finally to be excluded. Will it exceed the powers of the Society to embrace these pitiable objects, who are only a *quarter blood*, and a few poor destitute whites no less needing Missionary charity? If so, can there not be a union of operation on the part of the United Domestic Missionary Society, so far as to cover the expense bestowed on children of this description? They are few in number; and it is really a sore trial to see them almost daily, within sight of our little Bethel, and yet be unable to shelter them from ruin! I hope, that this subject will be laid before the Board, and that some measures will be devised, if possible, for the relief of these poor immortals.

The house which I have hired is the one I had in view as mentioned before. It is situated about one-third of a mile from the village; belongs to Capt. Pierce, now commanding at Pensacola, and is intrusted to the care of his mother-in-law, an Indian woman. It is a good sized two story building, conveniently partitioned off, but not well finished. We have a kitchen for cooking, a good sized family room, a small sleeping room for ourselves, two large sleeping rooms on the second floor, (one for boys and the other for girls,) the privilege of as much of the Cavereau or Root-house, as we want, and a

small part of the garden. The rest of the house, with the remaining privileges, the Indian woman (with seven in her family) occupies herself. For the part which I have, I am to pay \$100 the year, which is low for rent in this place. Indeed, it is not half the money paid by several in the village, for conveniences not as good as ours. It is really a very favourable circumstance, that we can be so situated as we are with this woman. She expresses a decidedly friendly feeling to us, and to the object in which we are engaged. Having been heretofore employed as a trader under the American Fur Company, she has great influence with the Indians; and will be of much use in obtaining their children for the school, when they return from their hunting in the spring.

More labourers required.

Nov. 28.—We have now as many children as we well know how to manage without assistance—twenty in number, and yet the prospect of several more soon. Our family consists of twenty-four—the twenty children; the grandmother of one of our Indian girls, eighty years of age, who more than pays for her living by her help in the kitchen; a pious man, who is very much attached to me, and whose heart is so deeply interested in the cause, that he remains with us without wages; together with Mrs. Ferry and myself.

We had also an assistant in the kitchen, who solicited the privilege of staying with us through the winter; but after remaining with us a few days, and proving that she was capable of rendering important aid, she chose to resort to her former habit of roaming from place to place.

How we shall get along for the winter, without more help, I do not know; but we must try to bear in mind, that God is able to provide and make our strength equal to our day.

I feel assured that more help will be sent on in the Spring, and that too as early as possible. There is enough to be done here, already, to employ the whole strength of all the persons contemplated in the plan of this mission.

When the Board look at the immediate and great success of their first undertaking here, it does appear to me, that they cannot hesitate a moment, to carry the whole plan into immediate effectual operation. There is no want of children, or of the means of Gospel influence with the Indians, in this place. From what we have already experienced, my mind is, if possible, more confirmed in the opinion which I decidedly expressed, while in New-York, that there is no spot, in all this northwestern region, so eligible as this, for Missionary operations. Many thousands may here eventually feel the powerful and happy influence of Missionary labours, and the field will be constantly extending as the means of operation increase.

As to the Children which we have already received, most of them have come to us so literally destitute of every thing, save rags and dirt, that we have had to clothe them throughout. I now see, that, instead of bringing large supplies, we have not one-fourth of the quantity we need. We endeavour to economize in every possible way. I feel, and the Board, as well as myself, will feel greatly indebted to Mr. Stuart, for his warm and engaged interest to afford us assistance. All kinds of supplies, which he has, and we need, he furnishes, either upon loan to be returned hereafter, or at a very reduced price, at the option of the Board.

The Mail is waiting, so that I must leave much which I have to write till another opportunity. And now, Dear Sir, do let your lonely Missionaries here, have your unceasing prayers.

Foreign Intelligence.

ASTRACHAN.

SCOTTISH MISSIONARY SOCIETY.

Conversion of Mahomed Ali, a Persian.

The prospects of this Mission, says the London Missionary Register, with respect to the conversion of the Natives, begin to brighten. The first-fruits of Persia appear to be gathered by the labourers, in the case of a young Persian who seems to have cordially embraced Christianity. A full account of the circumstances of his conversion has been published by the Society: from this we shall extract the most important parts.

Mirza Mahomed Ali, aged 21 years, is the only surviving son of a venerable old man, descended from one of the chief families of Derbent, and who, until a few years ago, held the office of Chief Judge in that city. From adverse circumstances the father was obliged to remove to Astrachan. Mahomed Ali was introduced as Teacher to the Missionaries; and, being an accomplished man, he was found qualified to give them instruction in Turkish, Persian, and Arabic. Discussions became frequent; and this peculiarity was observed in him, that, while those discussions frequently produced in him the most violent rage, he continually courted their renewal. At last it was discovered, as will be perceived from the following extracts from Mr. M'Pherson's Journal, that his belief in the Mahomedan Superstition was completely shaken; and the Missionaries traced his progress with delight, till they could embrace him as a brother in Christ.

"April 16, 1823—Mahomed Ali, my Arabic Teacher, came at his usual hour. On offering a few remarks upon the absurdity of the system of divinity which formed the groundwork of our studies, I was more than surprised to hear him reply, 'I no more believe what is contained in that book,' pointing to the Mahomedan Confession of Faith. Hearing this unexpected confession, I was the more encouraged to enter into serious conversation with him. He now told me, that his soul was in deep waters; and that he could not sleep at night, from reflecting upon his perilous situation, in professing a religion which he was afraid was not the true one.

"April 17—Mahomed Ali returned this morning, apparently in great anguish of spirit. He had slept none during the night, so keenly did he feel the convictions of a wounded spirit. I exhorted him to earnest prayer, that the Lord would enlighten his mind in the knowledge of the truth.

"April 18—Mahomed Ali having himself mentioned the agitation into which his soul was thrown by the changes that were working in his mind, I remarked, it was not necessary that he should always continue in that bondage of which he complained; for God, in His mercy, had opened a way of escape, through means of which we might be reconciled to Him, and obtain peace to our souls. I then read

and quoted some of the promises, and directed his particular attention to Rom. v. 1.

"Before his mind was so far delivered from the shackles of Islamism, he one day asked John Abercrombie (a converted Cabardian) the following question: 'John, you were once a Cabardian; how have you become a Christian?' 'Jesus Christ,' answered John, 'says, *Come unto me, all ye that labour and are heavy laden, and I will give you rest*: now when I was a Cabardian, I laboured and was heavy laden; and I came to Christ for rest.' This reply of John's wounded Mahomed to the heart, and he never forgot it.

"April 19—Mahomed Ali called this evening, for the purpose of conversing with me respecting the things pertaining to the kingdom of God. I began the conversation by inquiring how it was with his soul. 'I am walking about, and committing myself to the protection of Almighty God; for I cannot pray the Mahomedan Prayers; I pray that God would forgive my sins, for the sake of the atonement of Jesus Christ His Son; but,' continued he, 'when I say the word SON, I feel my heart as it were dragging it back again. I feel no difficulty in saying, 'Lord, do thou lead me in Thy truth, and teach me the way in which I ought to go.' I reminded him, that the carnal mind is enmity against God; and that he must account this a temptation from the enemy of souls. 'Do you believe,' said I, 'the Scriptures of the Old and New Testaments, as received by us, to be a revelation from heaven?' 'Yes, and I believe that the Koran is a false book,' was his reply. I asked him, 'Do you now believe that Jesus Christ is the only Saviour of sinners?' 'O yes,' was his answer—'What views have you of your own character?' 'I see myself to be poor, wretched, and undone; that all my prayers, my worship, and obedience, in times past, were vain and unprofitable'—'Do you see your need of the Holy Ghost to sanctify your affections and purify your heart?' He still answered in the affirmative. 'Now,' said I, 'all that you require is, to believe in Jesus Christ for the salvation of your soul. Come to God as a guilty sinner; and entreat, that, for Christ's sake, He would freely pardon all your sins, and remove your doubts and fears.'

"He was much affected with the relation in which he stood to his venerable Father. 'I am sure,' said he, 'that my apostasy will bring him down with sorrow to the grave.' He spoke very feelingly of his Father's peculiar situation: and added, 'My Father has many enemies at Derbent: and when they hear of his Son becoming an Infidel, they will rejoice and thank God for it.'

"April 21—Mahomed Ali came as usual this morning. When he went home yesterday evening, he found Mirabutalib, the Mission Teacher, and his Father conversing together. He took his seat beside them, and began to speak of the Gospel. As he was proceeding, his Father interrupted him, and requested that he might hear no more vain words.

"I endeavoured to comfort his mind." He said, 'I know that God is about to call me to endure afflictions for his Name's sake: but I trust that he will enable me to hold out. I once thought that I should like to leave this country; but, upon more mature reflection, I am convinced that it is my duty to remain, and suffer all the will of God. I exhorted him not to fear, but to hold fast the beginning of his confidence steadfast unto the end. 'Oh,' said he, 'I am not able, of myself, to stand before my Father. Now is the time to pray for me! I entreat you to pray for me.'

"April 22—Mahomed Ali made his appearance to-day at the usual hour. His Father sent, the night before, for one of his Persian friends, and requested him to take his Son aside, and give him some salutary counsel. The following conversation ensued:—

"So you intend to become a Christian.' 'Yes, I do'

---Are you not satisfied with the Korán, and with your own religion?' 'No. Can you prove to me that the Korán is a revelation from heaven?'---'Come, come: tell me how much money the English Mollahs have given you for becoming a Christian.' 'Read the Gospels, and reflect seriously on them: and, at the end of three days, you will not ask me that question.'---'Remember, your Father, your honour, your reputation, are all at stake: it will be for your advantage in this world not to change your religion.' 'What will that avail me, if I must suffer the wrath of God in hell for ever?'---'You will be persecuted.' 'The Gospel saith, *And unto him that smiteth thee on the one cheek, offer also the other.*' On hearing this reply, the Persian Gentleman was confounded, and said, 'Why do you not tell your Father these things?' 'By the blessing of God, I intend to inform him,' was his reply.

'He slept none during the course of the night: but was engaged in constant prayer both for himself and his Father.'

'April 23--Mahomed Ali still professes his attachment to the doctrines of the Cross: and says that he is determined, by the grace of God, to make an open profession of his faith in Christ. The Persian Gentleman has been using every means in his power to withdraw him from the faith of the Gospel: but without effect. That Gentleman acts in the capacity of mediator between the old man and his son. He is a man of extensive knowledge, and approved piety in the Mahomedan Faith: yet so successfully has Mahomed Ali applied to his conscience the arguments with which the Gospel furnishes him, that he has come to the following conclusion---'Perhaps you may be right. You may have truth on your side.'''

The Directors add--

His Father, acting under the influence of his Persian friends and his own inveterate prejudices, treated him with the utmost harshness, when he perceived his determination was fixed to become a Christian. He has been exposed to much contumely and reproach; and has been confined, and beaten with great severity. The Missionaries, under the impression that his life even was endangered, conceived it to be their duty to provide for his safety, by soliciting the aid of the Governor, by whose authority he has been lodged in safety in the Mission House. A few additional extracts will unfold the nature of the trials to which this convert has been exposed, and the blessed state of mind which he has been able to preserve under them all:--

'Upon inquiring of Mahomed Ali, as to the state of his mind during the time that he had been confined by his Father, he said that it was in the most peaceful and happy state, notwithstanding all the wrangling and abuse to which he had been exposed---that his tongue was quite tired, by the perpetual discussions which he was obliged to enter into with crowds of Persians who visited at his Father's---that God had, indeed, been a mouth and wisdom to him; for that, upon no one occasion, had he not been able to give them such answers, as they could neither gainsay nor resist: so that the Father declared to his Son, 'The Devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all the town would renounce our Prophet, and become Christians.'

'The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian Belief exercised over his heart. One man called upon him for the purpose of arguing with him: and after giving him many bad names, began to pray to that God, 'who neither is begotten, nor begets'---this is one of the distinctive titles of God by Mahomedans---that, before this week was

ended, he would show his just displeasure against this apostate, by causing him to die. After he had finished, M. Ali said, 'You have now prayed for me: I shall pray for you'---and, raising his hands and his eyes to heaven, he entreated that God, in His mercy, would lead this man into the true way of salvation, and deliver his soul from the pains of hell. After he had done, he added, 'You have called me by many bad names: and you know that if you had done so a few weeks ago, I should have broken your mouth for it; but now they produce no such irritable feelings. I am able to bear them all.'

'We have no doubt that the meekness which he has all along displayed, will have a strong impression on the minds of those who have had intercourse with him.'

'When he came to us, he said his head was still painful from the blows which he had received from his Father; and added, 'I have suffered much since I saw you, but Christ suffered much more.'''

Baptism of Mahomed Ali.

On the preparation for the Baptism of this Convert, the Directors thus speak:--

After Mahomed Ali was lodged in the Mission House by the civil authorities, the Missionaries flattered themselves that their anxieties on his account would now be allowed, in a great measure, to pass away. They were, however, speedily revived, by the proposal of the Archbishop of Astrachan, that Mahomed Ali should be placed under the charge of a Greek Priest, with the view of his receiving the necessary instructions, previous to his being admitted into that communion, by the rite of Baptism. The missionaries respectfully stated the nature of the privileges which they, as Scottish Colonists, possessed; and, finally, it was agreed, that the right of the Missionaries to receive this Persian Convert into Church-fellowship, should be referred, by both parties, to his Imperial Majesty; Mahomed Ali, in the mean time, being permitted to remain under the charge of the Missionaries.

The letter which the Missionaries addressed to Prince Galitzin, the Minister for Religion, was accompanied by a petition to the Emperor, from Mahomed Ali, soliciting that he might be allowed to receive Christian Baptism from those who had been the instruments of his conversion.

We have much pleasure in annexing the reply of Prince Galitzin---confirmatory as it is of the privileges granted, in 1806, to our Missionaries in Russia---granting the eager wish of this converted Persian, strengthening the hands of our Missionaries in that country, and breathing the true spirit of Christianity.

To the Members of the Scottish Colony, residing in Astrachan, Messrs. Glen, Ross, M'Pherson, Dickson, and Mitchell---

Your most agreeable Letter, dated Astrachan, 7th May, respecting the conversion of the Persian Mirza Mahomed Ali Bey, and the enclosed petition from him to his Majesty the Emperor, I have duly received. I was, at the same time, favoured with a communication from his Grace, Abraam, Archbishop of Astrachan and the Caucasus, relative to the same subject.

Taking a cordial interest in the conversion of this Young Persian, I considered myself bound to embrace the earliest opportunity of bringing it before his Imperial Majesty; that the pious wish of Mirza Ali Bey, to obtain the sacrament of Holy baptism, might be fulfilled with all possible despatch.

His Majesty the Emperor having himself perused, with the greatest satisfaction, the account of the conversion of this Mahomedan, has most graciously been pleased to order me, Gentlemen, to inform you of his Majesty's pleasure, that this Persian should receive Baptism in the Communion with which he wishes to be united.

This measure is in perfect accordance with the privileges graciously bestowed, on the 25th December, 1806, on the Scottish Colony settled in the Government of the Caucasus: in the articles of which, is contained a sufficient decision, authorizing them to receive, by Holy Baptism, all who are converted to the Lord through your instrumentality.

The delight with which I communicate to you this pleasing intelligence, is equal to the cordial joy which was afforded me by the perusal of your interesting letter. May the name of our Lord Jesus Christ be blessed and glorified! May his blissful reign be extended every where throughout the earth!

Requesting you will transmit, in future, an account of those individuals, who, like this Persian, are converted with their whole heart and soul to the faith of Christ; it is with pleasure that I, at the same time, assure you of my sincere good-will towards the object of your Society, and my constant readiness to render you my services, and all necessary protection.

St. Petersburg, May 30, 1823.

Under this high sanction, the Baptism of Mahomed took place, in the presence of Greeks and Turks, Persians and Frenchmen, Britons, Germans, and the dwellers in Armenia. The service was performed by Messrs. Glen, McPherson, and Ross, in English, Turkish, and Persian, so that all understood some part or other of the service.

Previously to the administration of the ordinance, Mahomed Ali made the following Declaration of his Faith:—

“When the Most High God, of his boundless mercy, presented to me the tidings of

the Gospel, I read and saw that it gave information concerning a Saviour, whom God Most High had made a propitiation for His sinful servants. I next reflected on my own sinful actions, which I had committed in times past; I saw myself a sinner, and perceived what an enemy to God sin must be; in myself, I had no hope of life or salvation from the wrath of God. I then compared the Gospel with other sacred books, namely, the Psalms, the Law, and the Prophets; and saw that, in sense, they were in perfect unison with one another, respecting the fore-mentioned Saviour; nor could I find the slightest discrepancy between them. After this, I was drowning in a multitude of thoughts; but, at all times, I earnestly entreated God Most High to show me that way in which alone the salvation of the soul is to be found, and that He would perfect His will concerning His servant.

“And, after some days, in a remarkable manner, my heart, and soul, and my whole frame, gave me testimony that the blood of Christ has become a propitiation for all my sins, and if I should at this time die, I had nothing to fear.

“To the praise of God, from that hour to this, my belief is, that Jesus Christ is the only begotten Son of God—that His blood was shed for the sake of sinners—and that, except the Holy Books above mentioned, there is no oracle from God. My faith increases daily; and my hope is, that it will continue to increase.”

Subsequent advices bring the encouraging information, that the work, thus happily begun, is extending its influence over other Persians.

Miscellany.

EDITORIAL APOLOGY.

The publication of our February number was delayed about two weeks, by a fire which occurred in the Printing Office on the 3d of February, and which destroyed a part of the printed sheets. The last proof had been read, and the number was nearly ready to be issued when the fire occurred. In addition to the printed sheets, the Society sustained a loss of about 40 reams of paper. A friend of the Society has suggested, that this loss would soon be counterbalanced, were the persons who contribute to our funds at the Concert of Prayer, to add a little to their Monthly Contributions.

AMERICAN MISSIONARY REGISTER.

The heavy expenses of this publication must be promptly met. It is the wish of the Managers to meet the payments, without resorting to loans; and this they would be enabled to accomplish, were the Subscribers punctual in their remittances. The Editor, however, is now more than one thousand dollars in advance for the work. Delinquent Subscribers are, therefore, urgently requested to forward their dues without farther delay.

Extracts from Correspondences.

A widow, who, in the course of the last Month,

transmitted to us a donation of *eighty-five dollars*, closes her note by expressing the hope, in which we most cordially concur,

“That the Presbyterian Church may soon deeply feel, that their wealth comes from God, and that He requires a portion of it to be expended in His service.”

A Clergyman, in kindly tendering his services to solicit donations and take up collections among his own people, and in several adjacent Congregations, writes as follows :—

The late Circular Address of the Managers of the United Foreign Missionary Society to the Friends and Patrons of the Missionary Cause, I have read with pain and with pleasure. With pain, that you are permitted to labour under embarrassments for want of pecuniary means; and yet with pleasure, that you can, and still do, plead for the cause in which you are engaged. Possessed of feelings so deep as is manifested in their address, the Managers must be waiting with no inconsiderable anxiety to know the result of their appeal to the hearts of the Christian public.

With regard to myself, Sir, I have felt after the perusal of it, that *something must be done*. It is the cause of our Redeemer. It *must not* be abandoned; and I am quite persuaded, that *Christians cannot* abandon it. No, Sir; not unless a great portion of the Christians of our country have become entirely insensible to their interests, their duty, and their engagements. Many of us have *engaged* to support this cause. Not only, by entering into solemn covenant with Him whose cause it is; not only by giving assurances of support to the Managers of the Society; but we have made a solemn engagement with those who have gone forth as the Heralds of Salvation to the Heathen. Never, Sir, can I think of the scenes which immediately preceded their departure from the city of New-York; of the pledges which were then given, to which my own heart, and it seemed every heart around me, responded; and not feel that we have solemnly engaged to remember them in our prayers, and not feel that their support in the western wilderness must be furnished by Christians at home. But where are the thousands, who, with me, witnessed, or took a part in those interesting scenes? Can it be that they have redeemed their pledge? I fear not.

TEMPLE OF JUGGERNAUTH.

The following Account of the Temple of Juggernaut is extracted from a Paper respecting Orissa Proper, or Cuttack, laid

before the Asiatic Society at Calcutta, March 3, 1823.

CUTTACK owes much of its celebrity to the temple of *Juggernaut*. The town of that name is calculated to contain 5,741 houses. Every span of it is holy ground, and the whole of the land is held free of rent, on the tenure of performing certain services in and about the temple. The principal street is composed almost entirely of *Mutes*, or religious establishments, built of masonry, with low pillared verandas, interspersed with trees. The climate of Juggernaut is said to be the most agreeable and salubrious in India during the hot months, the southwest monsoon blowing from the sea at that season in a steady and refreshing breeze, which seldom fails till the approach of the rains.

The edifices which composed the great temple of *Bhobunsir* stand within a square area enclosed by a stout wall of stone, measuring 600 feet on each side, which has its principal gateway guarded by two monstrous griffins or winged lions, in a sitting posture, on the eastern face. About the centre of the great middle tower, *Burra Dewal*, or sanctuary in which the images are always kept, rises majestically to a height of 180 feet. Standing near the great pagoda, forty or fifty temples or towers may be seen in every direction. All the sacred buildings are constructed either of reddish granite, resembling sandstone, or of the free stone yielded plentifully by the neighbouring hills. The elevation of the loftiest is from a 150 to 180 feet. The stones are held together by iron clamps, and the architects have trusted for the support of their roofs to the method of placing horizontal layers of stone projecting one beyond the other, until the sides approach sufficiently near at the top to admit of the block being laid across.

The famous temple of Juggernaut, in its form and distributions, resembles closely the great pagoda of *Bhobunsir*, and is nearly of similar dimensions. It is said to have cost from 40 to 50 lacks of rupees. The dreadful fanaticism which formerly prompted pilgrims to *sacrifice* themselves under the wheels of the Juggernaut *rut'h* has *happily ceased*. During four years that Mr. Stirling witnessed the ceremony, three cases of self-immolation only occurred, one of which was doubtful, and might have been accidental, and the other two victims had long been suffering from excruciating complaints, and chose that method of ridding themselves of the burden of life, in preference to the other modes of suicide so prevalent among the lower orders.

The self-immolation of widows is said to be less frequent in the vicinity of Juggernaut.

nauth than might have been expected, the average of Suttees not exceeding ten per annum. There is this peculiarity, as performed there, instead of ascending a pile, the infatuated widow lets herself down into a pit, at the bottom of which the dead body of the husband has been previously placed, with lighted fagots above and beneath. In 1819, a most heart-rending spectacle was exhibited. The wood collected for the fire being quite green, could not be made to burn briskly, and only scorched the poor sufferer, who must have endured the greatest agony, but without uttering a shriek or complaint. The attendants then threw into the pit a quantity of rosin, covering the living body with a coating of this inflammable substance, which attracting the fire, the skin was thus gradually peeled off, and the miserable victim at length expired, still without a groan.

The Black Pagoda on the sea-shore, though in a ruinous state, is still about 120 feet high, and well known to mariners. There is a fabulous tradition among the natives of the neighbouring villages which is said to account for its desertion and dilapidation. They relate that a *koomba pul'har*, or loadstone of immense size, was formerly lodged on the summit of the great tower, which had the effect of drawing ashore all the vessels passing near the coast; the inconvenience of this was so much felt, that about two centuries since, in the Moghul time, the crew of a ship landed at a distance, and stealing down the coast, attacked the temple, scaled the tower, and carried off the loadstone! The priests, alarmed at this violation of the sanctity of the place removed the image of the god Surya to Pooree, and from that time the temple became deserted, and went rapidly to ruin.

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,

During the month of February, 1824.

	D. C.		
<i>Accidentally omitted in our last.</i>			
Collection at the monthly Concert in the Presbyterian Church in Beekman-Street, N. Y.	17	73	
From the Aux. Soc. of Shawangunk, by Robert Hoey,	7	00	
From the Female Benevolent Society at Middletown, Orange Co. N. Y. by Mrs. Margaret Hanford, Tr.	15	00	
From Dr. David Hanford, a free-will offering,	5	00	
From the Christian Benevolent Society of Middletown, Orange Co. N. Y. to constitute Wm. Little, Sen. a life member; by the hands of the Rev. Wm. Blain,	30	00	
Collected at the monthly Concert in the Rev. Mr. Schaeffer's Church in Newton, N. J. on Jan. 5, 1824, by Mrs. S. D. Morford	5	22	
From an unknown friend at Rochester, N. Y.	10	00	
Collected at the monthly Concert in the Brick Church, N. Y.	8	04	
From a Minister of the Gospel in Philadelphia,	10	00	
Collected at the monthly Concert in the Presbyterian Church in New Lebanon, by Mr. Paul Robert,	7	00	
<i>Contributed in February.</i>			
From the children of the Sabbath School in Kingston, N. J. by Mr. Amos Savage,	8	10	
Collection at the monthly Concert in the Presbyterian Church in Cedar-Street, N. Y.	12	00	
Collected at the monthly Concert, during the year 1823, in the Second Presbyterian Church at Newark, N. J. by the Rev. F. C. Hay,	30	94	
From the Juvenile Association of the Presbyterian Congregation in Spring-Street, N. Y. to educate a child in the Cataraugus Mission, by the name of Samuel Hanson Cox, first payment,	12	00	
From Mr. Henry Lane, near Princeton, N. J. avails of a Missionary Field, by Mr. Joseph Myers,	2	36	
From a little boy in the family of Do. by Do.	15		
From the Family Mission Box of Mr. Cornelius Van Der Veer of Rocky Hill, N. J. by do.	4	00	
From the Family Mission Box of Dr. Reeve of Do. by do.	5	00	
Collection at the monthly Concert, in the First Presbyterian Church at Newark, N. J. by D. D. Crane,	42	46	
From the Aux. Soc. of Succasunna Plains, N. J. by Mr. C. Crary, Sect.	6	00	
From three Ladies at Schodack Landing, Rensselaer Co. N. Y. by the hands of G. B. Vroom,	10	00	
Donation from Rev. Dr. J. W. Mason, Pres. of Dickenson College. Penn.	30	00	
From the Missionary Society of Carlisle, Pa. by Joseph Knox, Tr.	90	00	
From Mr. D. R. Burns, An. Sub.	5	00	
From Mrs. S. E. Austin, An. Sub.	3	00	
From Mrs. Sarah E. Austin. first payment, for educating an Indian child at Seneca Mission School by the name of Ruth Judd,	12	00	
Donation by a Widow,	85	00	
Collected at the monthly Concert, in the Presbyterian Church at Wilkesbarre, Penn. by the Rev. C. Gildersleeve,	10	00	
From a friend in Wilkesbarre, Penn. first payment for educating an Indian child, in the Cataraugus Mission School by the name of Sarah Puah Riggs,	12	00	
Collection at the monthly Concert in Bath, Steuben Co. N. Y. by the Rev. David Higgins,	10	00	
Collection at the monthly Concert in the Presbyterian Church at Painted Post, Steuben Co. N. Y. by Do.	3	00	
From the children of a Sabbath School at Stony Brook, N. J. by Mr. James Morrow,	1	50	
From a Clergyman in Pennsylvania, the tenth part of his marriage fees for 1823,	5	00	
From the Auxiliary Society of Lamington, N. J. by Mr. Cornelius Vanderbeck, Tr. through the Rev. Dr. McDowell,	25	00	
Collection at the monthly Concert in Wilmington, Del. by the Rev. E. W. Gilbert,	43	00	
From Thomas Witherspoon, first payment for educating an Indian child by the name of Anna Maria McMulien, by Do.	12	00	
From the Aux. Soc. of Danville, Pa. by the Rev. J. B. Patterson,	33	00	
Avails of a Mission Box, kept by Miss Margaret Patterson, for the redemption of Nicholas, a coloured man at Harmony, by Do.	20	00	
From a few individuals in Derry, Pa. for the same purpose, by Do.	3	50	
From a number of little Misses, for the Cataraugus Mission; by Miss Mary A. Reed,	5	00	
From the Ladies of the Presbyterian Congregation in the City of Lancaster, Pa. to constitute their Pastor, the Rev. William Ash-			

mead, a life member; by William Kirkpatrick, Esq.	30 00	Mr. Abraham Clark, Orangetown, Reckland County, N. Y.	6 00
From the Aux. Soc. of Lancaster, Pa. by do.	18 00	Collected at the monthly Concert in the First Reformed Dutch Church in Philadelphia, by A. Henry, Esq.	25 64
Collected at the monthly Concert in the Presbyterian Church in Do. by Do.	7 35	Collected at the monthly Concert in Bedford, Pa. by the Rev. John H. Kennedy,	4 00
From Mr. John Moir, his An. Sub.	3 00	From the Aux. Soc. of Cumberland, Md. by Mr. J. Butler,	16 81
Contribution from the Congregation in Mt. Morris, N. Y. by the hand of the Rev. B. Foster Pratt,	10 00	From a Sabbath School in do. by do.	69
Collections at the monthly Concert in the Presbyterian Church at Saratoga Springs, by the hand of Wm. L. T. Warren, Esq.	31 00	Collected during the last year at the monthly Concert in the Presbyterian Church in Succasunna, N. J. by the Rev Mr. Kanouse	18 00
Avails of a Mission Box, kept by Mrs. M. S. Leavitt, of Saratoga Springs, by do.	6 00	Avails of a Missionary field cultivated by Elisha Beach of Mendham, New-Jersey, by do.	10 00
From the Female Reading and Sewing Society of Parcippany, N. J. by Rev. John Ford,	13 00	Avails of a Missionary field by Mr. Amzi Babbit of do. by do.	11 42
A Collection in the Presbyterian Church in Owego, Tioga Co. N. Y. after a Sermon, and reading the Circular of the U. F. M. Society, by the hands of D. G. Hubbard, Esq.	11 00	Collected in the Presb. Church in do. by do.	15 58
From a friend of Missions, through the hands of		From Mr. J. Borland,	10 00
		Total,	917 55

Collected in the Congregation of the Brick Church in Beekman-Street, New-York, by the Rev. Mr. Crane.

From Moses Allen	100 00	From Mrs Bulkley	3 00
From J. C. Halsey	30 00	A widow's mite 1, Do. 3	4 00
From E. Elsworth	30 00	From a friend to Missions	3 00
From Duncan Phye	30 00	From L. 2. Cash 1, Do 2	5 00
From a friend	30 00	Cash 1, do 1, do 2, do 1	5 00
From A. G. Phelps	30 00	From Daniel Pomeroy	5 00
From Wm. Couch	30 00	From Samuel S. Conant	5 00
From John Ebbetts	10 00	From J. E. Tompkins	5 00
From John Adams	30 00	From Daniel Oakley	3 00
From Mr. James	10 00	From Eli Goodwin	5 00
From H. Munro	5 00	From Mr. McGraw 5, Cash 5	10 00
From Mr. Hitchcock	15 00	From Mrs. Bull 5, Cash 2	7 00
From James Johnson	5 00	From C. Barstow	5 00
From Mr. Cornell	10 00	From Joel Platt	5 00
From B. Tiffany	10 00	From P. Crary, Jun.	5 00
From Joseph Sampson	10 00	From A. Baker,	2 00
From A. S. Thompson	10 00	From E. Benedict	2 00
From Joseph Kernochan	10 00	From Thomas Smith	2 00
Cash, dolls. 5, do. 5	10 00	From Gabriel Havens	5 00
From S A G	10 00	From Robert Adams 2, Cash, G. W. 3	5 00
From C B	8 00	From Captain Candler	3 00
From B. DeForest	5 00	From N. Sanford	5 00
From H. Holden	5 00	From M. Noyes	3 00
From Mr. Whitlock	5 00	From C. De Forest	5 00
From Mr. Hitchcock 5, Cash 10	15 00	From John Stevens	5 00
From Jonas Addoms 5, Cash 5	10 00	From Miss Martha Jenks	5 00
From Paul Spofford	5 00	From Mr. M. Bride	1 00
From Miss Murray	10 00	From M. Jaques	1 00
From Miss H. L. Murray 10, J. B. Murray 50c.	10 50	From Mrs. Lawrence	2 00
From John Wait	5 00	From Mrs Dunlap	1 00
From D. W. Doty	5 00	From Mrs. Fulton	1 00
From M. M. 2, B. 2, Cash 1	5 00	From J. P. Havens	1 00
From a friend 3, Cash 2	5 00		
Cash 2, B. 2, Cash 1	5 00	Total,	Dolls. 647 50

Collected in the Presbyterian Congregation in Cedar-Street, New-York, by the Rev. Mr. Crane.

From Richard Varick, Esq	40 00	From John Napier	5 00
From Jonathan Little, Esq	50 00	From R Olmsted 5 Cash 4	9 00
From William Chester	40 00	From W M Halsted 5 A D 5	10 00
From Messrs. Brewsters	10 00	From Mr W and Mr T	6 00
From Mr B	15 00	Cash, S P 3 W 2	5 00
From T Masters	5 00	Cash, Mr L C and Mr D	5 00
From Benjamin Strong	20 00	From C Starr	5 00
From Hugh Auchincloss	20 00	From David G Hubbard	5 00
From Robert Buloid	20 00	From W B Post	5 00
From Mrs. Zerahiah Lewis, (life member)	30 00	From A Bulkley	5 00
From N Taylor	20 00	From G W Talbot 5 Cash C 5	10 00
From Divie Methune	20 00	From Isaac Ives 5 Mrs C 6 Cash 5	16 00
From Joel Post	25 00	From James Strong	5 00
From Lebbeus Loomis	5 00	From a friend to Missions	2 00
From P L Nevius	5 00	From John E Hyde 5 Cash 5	10 00
From Mr S 5 Cash 5	10 00	From Mrs Leavenworth 5 Cash 5	10 00
From Ebenezer Irving	5 00	From Dr Gilbert Smith	10 00
From Silas Brown	5 00	Cash W.	10 00
From Frederick Evarts	5 00	From George Griswold	10 00
From Mrs H G Mudge	5 00		
From Mr L	6 00	Total,	Dolls. 504 00



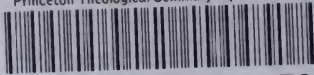
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